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VOL. IV.

BIOGRAPHY.

LIFE AND REMAINS OF HENRY KIRKE WHITE.

(Concluded from page 105.)

WE regret much that our limits will not allow us to quote at length a letter written from Cambridge, only four weeks before the author's death; from which it appears that as he approached the confines of earth, and the light of heaven shone brighter upon him, he discovered within himself more and more of the infirmity and deceitfulness inherent in human nature: in this ingenuous and penitential epistle, while he complains of giving himself only "*half to God and half to the world*," he speaks the secret and bitter experience of many a brilliant young man's heart. Vol. 1. p. 249.

After the letters, follow ten copies of verses on the death of Henry, which at least testify the esteem in which he was held by his contemporaries. The first volume closes with the poem on "*Childhood*," which we have already mentioned, and a number of lesser juvenile pieces. Among these we wish that the frantic address to "*Despair*," had been omitted, as neither worthy of the living, nor honorable to the dead author.

The second volume commences with "*Clifton Grove*, and Vol. IV. *New Series*.

other poems," originally printed in 1803. These having been long known, we shall proceed to notice some of the succeeding pieces, now first published, which fully prove that had his life and faculties been spared, Henry would not have disappointed the hopes of his admirers by his maturer compositions; for though he wrote little in verse during his two last years, the fragments found on the back of his mathematical papers show that his genius was taking giants strides toward the noble heights of Parnassus.

The "*Ode addressed to Mr. Fuseli*," is written in a style of poetry, resembling that artist's style of painting, in which grace and sublimity are wonderfully mingled with extravagance and absurdity. The opening of the "*Ode to the Earl of Carlisle*," is far more pleasing, but the latter stanzas, being very complimentary, are very insipid. The remark may seem odd, but it will be found to be true, that as satire is the liveliest, so panegyric is the dullest of all poetry. Must we search for the cause of this in the caprice, or in the malignity of human nature? Dryden's "*Mac Flecknoe*," and his *Eleono-*

ra, to the memory of the Countess of Abingdon," each written with the whole strength of his genius, will admirably exemplify this curious and whimsical fact.

We are compelled to pass over many other pieces of considerable merit. From among the hymns we select the following specimen of Henry's powers in this neglected walk of poesy, through which bards of his dignity seldom condescend to stray: though themes like these employ the harps and tongues of angels, and the voice of God has been heard on earth, joining in the melody of a hymn.*

'THE STAR OF BETHLEHEM.

When marshall'd on the nightly plain,
The glittering host bestud the sky;
One star alone, of all the train,
Can fix the sinner's wandering eye.

Hark! hark! to God the chorus breaks,
From every host, from every gem;
But one alone the Savior speaks,
It is the Star of Bethlehem.

Once on the raging seas I rode,
The storm was loud, the night was dark,
The ocean yawn'd, and rudely blow'd
The wind that toss'd my foundering bark.

Deep horror then my vitals froze,
Death-struck, I ceas'd the tide to stem;
When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forebodings cease;
And through the storm, and danger's thrall,
It led me to the port of peace.

Now safely moor'd my peril's o'er,
I'll sing, first in night's diadem,
For ever and for evermore,
The Star! The Star of Bethlehem!"

Vol. II, 124.

*Matt. xxvi, 30.

In the fragments afore mentioned, written on the back of his mathematical exercises, we find some of the most precious relics of his muse. The following lines, though the second is lame, and the cold critic might perhaps find fifty faults in them, are wonderfully grand. There is a veil of obscurity upon them, like that which hides the secrets of the eternal world.

"Once more, and yet once more,

I give unto my harp a dark-woven lay;

I heard the water's roar,

I heard the flood of ages pass away.

O thou, stern spirit, who dost dwell

In thine eternal cell,

Noting, grey chronicler! the silent years;

I saw thee rise, I saw the scroll complete,

Thou spakest, and at thy feet,

The universe gave way.'

Vol. II, p. 144.

Had Henry left no other specimen of his powers, this fragment alone would have stamped him in our estimation a poet of the highest order. It was well that he left it a fragment; another line might have let down the thought from the third heaven of imagination in which it was conceived, and into which the mind of the reader is rapt in contemplating it.

These fragments are succeeded by a long, desultory, and unfinished poem on "*Time*," of very irregular merit, some passages almost rivalling the foregoing quotation in sublimity, others being very rugged and scarcely intelligible.

The crown and close of his poetical works here, is a solitary book of "*The Christiad, a Divine Poem*," on the death of Christ.

Mr. Southey says, "This was the work which Henry had most at heart. His riper judgment would probably have perceived that the subject was ill chosen." After quoting an opinion from the *Censura Literaria* on this point, (which we are not at present disposed to contest with him, though some great men and good Christians have thought otherwise,) the editor adds,— "I cannot refrain from saying that the two last stanzas greatly affected me, when I discovered them written on the leaf of a different book, and apparently long after the first canto; and greatly shall I be mistaken if they do not affect the reader also." The following are the two stanzas; probably the last that the dying poet ever penned, for it pleased God to grant him a higher boon than that for which he prayed: he only asked for *life*, and he received *immortality*.

'Thus far have I pursued my solemn theme
With self-rewarding toil; thus far have sung
Of godlike deeds, far loftier than
beseem
The lyre, which I in early days
have strung;
And now my spirits faint, and I
have hung
The shell that solaced me in saddest hour,
On the dark cypress! and the
strings which rung
With Jesus' praise, their harpings
now are o'er,
Or, when the breeze comes by, moan
and are heard no more.

And must the harp of Judah sleep
again,
Shall I no more reanimate the
lay!
O! thou who visitest the sons of
men,

Thou who doth listen when the
humble pray,
One little space prolong my
mournful day!
One little lapse suspend thy last
decree!
I am a youthful traveller in the
way,
And this slight boon would conse-
crate to thee,
Ere I with Death shake hands, and
smile that I am free.
• • • • •
• • • • • "Vol. II. p. 191.

These volumes conclude with some prose Essays, which appeared in the *Monthly Mirror*; but we have no room to add any remarks upon them.

The work is embellished with a fine portrait of Mr. White, an engraved emblematical title page, and a view of Clifton Grove.

DEATH OF THE REV. MILES ATKINSON.

(From the *Christian Observer*, vol. x. p. 271.)

Our readers may recollect that Mr. Atkinson is mentioned, in the *Life of Mr. Milner*, as his friend, and as "an excellent minister." See *Panoplist* for March last, p. 435. We presume the following account of Mr. Atkinson's death will be read with interest..

DIED at Leeds, England, in the month of February, 1811, the Rev. MILES ATKINSON, A. B. minister of St. Paul's church in that town, vicar of Kippax, and lecturer in the parish church of Leeds. His funeral sermon was preached in St Paul's church, on the 17th February, by the Rev. Thomas Dikes, LL. B. minister of St. John's church, Hull, and it has since been published for the benefit of the family of Mr. Atkinson. From this excellent

sermon we extract a few particulars.*

Mr. Atkinson officiated in the parish church of Leeds nearly fifty years. The congregation which statedly attended his ministry was one of the largest in the kingdom, and is supposed to have consisted of several thousand persons. Though his income was extremely limited, yet he brought up a numerous offspring in a manner the most creditable to himself, and the most beneficial to them.

The doctrines which Mr. Atkinson taught were uniformly those of our church—that man is a fallen and corrupt creature, ‘far gone from his original righteousness;’....that we must be indebted for our justification entirely to the mercy of God, ‘through the redemption which is in Jesus Christ;’....and that the renewal of the heart in righteousness and true holiness is absolutely necessary, in order to our being made ‘meet for the inheritance of the saints in light.’ Nor did he consider these doctrines as curious questions, or abstract points of speculation, but as motives to practice, as the powerful means of sanctifying the heart, and raising the affections to heaven. He, therefore, often entered into the detail of moral precept, and instructed his flock in all those relative duties which were required of them.

The example of Mr. Atkinson supported and enforced the doctrines which he taught. He was distinguished by fortitude and fidelity in his religious course.

* Some Memoirs of the deceased, with a volume of his Sermons, will shortly be published for the benefit of his family.

In early life he rejected offers of preferment which were made to him, on condition of his laying aside his obnoxious religion. To the close of his days he boldly and faithfully set forth the whole counsel of God, never speaking smooth things to please men; never sparing a sin because it was fashionable; never composing his sermons so as to please the higher ranks, while he left the poor to perish for lack of knowledge. His language was plain, but fervent; his rebukes earnest; and many who heard him were led to renounce their sins, and turn to God. His private life was marked with the same integrity which distinguished his public ministry.

Mr. Atkinson took incredible pains in visiting the poor and sick of his flock, sometimes employing five or six hours of the day in this arduous duty. He made a rule to spend a considerable time with each individual, that he might speak fully and clearly the words of salvation. He instructed the ignorant, supported the weak, comforted the feeble-minded, and directed the dying penitent to the ‘Lamb of God, which taketh away the sin of the world.’ He taught his flock not only publicly, but from house to house; nor was his zeal fluctuating or evanescent: never did it shine brighter than in the evening of his days. Nor did his zeal spend itself on the circumstantialia of religion, or in promoting some favorite sentiment; his object was to uphold the interests of pure religion and genuine goodness. The King had not a more loyal subject, nor the Church of England a more zealous friend. The law of kind-

ness dwelt on his tongue, and was inscribed on his heart. He was a living witness that religion has no tendency to spread a gloom through a house. Has he a child that will not 'rise up and call him blessed?' Has he a friend that will not long remember those words of kindness, and those looks of affection, which were the genuine indications of a mind warmed with benignity and love? It was his affection which won the hearts of so many of his congregation. It was this which caused him to be interred amidst the sighs, and groans, and tears of his numerous people. It was this which softened the severity of reproof, and convinced his hearers that the feelings of the preacher were in unison with those of the Apostle, when he said to the Jews, 'Brethren, my heart's desire and prayer to God for Israel is, that they may be saved.'

His humility displayed itself conspicuously in his last illness: He was brought to the grave by a protracted and painful disease; but amidst his severest sufferings he was perfectly resigned to the will of God. As his outward man perished his inward man was renewed. He was full of expressions of gratitude to God for his mercies. He appeared to keep his eye steadily fixed on his Redeemer, and to have maintained an unshaken confidence in the promises of God. As he awoke out of sleep on a certain morning he was heard to

say, 'I am waiting for thy salvation, O Lord. I long to be dissolved and to be with Christ.' His faith was tempered with the deepest humility. He acknowledged and bewailed the sinfulness of his nature, and humbled himself in the dust before the God of heaven. He often said 'God be merciful to me a sinner! I have no hope but in Jesus Christ. I feel it is an awful thing to die, yet I know whom I have believed, and I shall not be forsaken.' This sense of his unworthiness made him value the Savior of sinners. Whilst life and strength remained, he ceased not to exhort, comfort, and edify his children and family. His last lingering words dwelt on the delightful theme which interested his heart. A short time before his death he said to his family, I have a thousand things to say to you; and he then made several efforts to speak, but the powers of utterance failed. He again revived, and poured out his soul in fervent prayer, imploring the blessing of God upon them all: and in a few hours expired.

Such was the death of this venerable minister of Christ. 'His soul has taken its flight from these abodes of sin and sorrow. His labors are done, his sufferings are ended. His work is finished. He has entered into rest, and, through the merits of his Redeemer, he has obtained that crown of righteousness which fadeth not away.'

RELIGIOUS COMMUNICATIONS.

ON HUMAN DEPRAVITY.

Continued from p. 561 of Vol. III. New Series.

IN my two last communications on this subject, I adduced *War* and *Duelling* as proofs of human wickedness. There are many other ways in which the evil dispositions of men are exhibited, in their treatment of each other. Some of these ways I now propose to consider; and proceed, therefore,

III. To mention the tyranny of governments as an exhibition of depravity.

Rulers ought to be the vicegerents of God on earth. The real and substantial happiness of their subjects should always be near their hearts. For this they should labor; for this they should pray; for this they should relinquish all schemes of self-aggrandizement, and spend their lives in a course of laborious self-denial, and of faithful attention to the duties of their station. If they were to conduct in this manner, the world would soon put on a new appearance; joy would attend their steps; success would follow their exertions; industry, knowledge, and virtue would spring up in the place of idleness, ignorance, and vice; and mankind would be generally reformed. Let me not be understood to say, that rulers could, by the use of any means and instruments, change the hearts of their people. To renew the heart is the work of God alone. But is there not reason to believe, that God would, in a singular manner, bless the united benevolent exertions of

rulers, so that the people would generally become truly virtuous, that is, truly religious? From the effect of such exertions hitherto, however partial and feeble they have been, we may safely conclude, in accordance with Scripture, that when *kings shall be nursing-fathers, and queens nursing-mothers* of the Church, there will be a general prevalence of truth and religion among men.

But unhappily the mass of rulers have been the very opposite of what they ought to have been. They have considered their elevated rank as affording the means of selfish gratification; and have prostituted power and influence, (which might have enabled them to resemble angels of mercy,) to the pursuit of low and grovelling objects, to the accomplishment of base designs, and the indulgence of criminal passions. Not to dwell, however, upon the various methods in which rulers have debased their own characters, and contributed to demoralize mankind, let us turn to the consideration of their *tyranny*, which has been specified as the subject of present consideration.

Tyranny is such a use of power as tends to produce needless pain to the subject. It includes all intentional injustice, all cruelty, and all unnecessary rigor, as exhibited by the ruler towards the people. It may have reference to property, character, liberty, and life; and may be so ex-

erted as to produce all the gradations of distress, from slight vexation to excruciating torment. With this definition in view, how large a part of rulers must we condemn, as having wantonly, and tyrannically, sported with the happiness of their fellow men? How large a part have knowingly and wilfully disregarded their high duties, and become the scourges and tormentors of those whom they ought to have served and protected. Let us omit all the innumerable catalogue of minor acts of tyranny, and fix our attention on those flagrant abuses of power which have been exerted in embittering or destroying human life. A large proportion of the men who die in war, lose their lives in obeying a tyrannical mandate.* But not to dwell

*Mr. Burke, in his eloquent imitation of Lord Bolingbroke, singles out a number of wars, in which he calculates that about 36,000,000 human beings lost their lives in battle. This number multiplied by 1000 will not, he supposes, give too large an estimate of those who have come to their death in consequence of war. But this supposition is utterly beyond all probability, or even possibility; for the product of such a multiplication is probably half as great a number, at least, as there have been of human beings upon earth since the flood. As Mr. Burke was personating an Infidel, he doubtless intentionally disregarded the Mosaic chronology. President Davies seems not to have been aware of this, when he adopts the above calculation, and concludes that 160 times the number of souls, at any one time existing on the globe, have perished by means of war. The probability is, that fewer than 160 generations would carry us back to Adam. It can be made probable, however, that literally *thousands of millions of men* have been prematurely cut off by the sword, and its at-

on a subject which has been already discussed, how many dungeons have been filled with innocent men, and with others, if not innocent, yet incomparably better than their oppressors. How many racks and gibbets have been employed to wreak the vengeance of insolent power on the weak and defenceless, who have been so unfortunate as to become the objects of groundless suspicion? How often has the majesty of justice been violated, and her tribunals converted into engines of private malice and revenge? How often has the poor laboring man been trodden into the dust by his proud wealthy neighbor? What myriads of industrious faithful subjects have been spoiled of every earthly comfort, and left without redress and without hope on this side the grave? How many nations have been covered with mourning by the wickedness of some one man, contemptible, perhaps, in point of talents, destitute of every quality which could excite respect or affection, and, like a beast of prey, formidable only on account of the brute force under his control? Whether we look at Oriental despotism, at the rashness, injustice and oppressions, in the Grecian republics, at the series of encroachments which gave Rome the empire of the world, at the shameless profligacy and cruelty of the Cæsars, at the governments of Europe during the dark ages, or at the present state of mankind, we shall be convinced, that rulers generally have been utterly intendants. See *Burke's Works*, vol. i. p. 20, and *President Davies' Nineteen additional Sermons*, p. 102.

attentive to the real interests of the people, and disposed to trample without remorse on their dearest rights, whenever private advantage presented itself as a temptation. We shall also be convinced, that, apart from Christianity, there is not the least ground to hope, that mankind will ever enjoy a good government. The New England states have, from their settlement, had the best government in the world, solely because religion has been more universally prevalent here than any where else. The government of England is better than that of other nations in Europe, in exact proportion as Christianity has more influence there, than in other European nations. If the people of New England were to become universally Infidels, we should immediately have a grinding tyranny, whether administered by one, or by many. If the people of Great Britain were to become universally Infidels, a military despotism, either foreign or domestic, would be inevitable. Nothing but the *fear of God* ever made a thoroughly good ruler; one who *regarded man*, as a ruler ought to regard his fellow creatures.

Some shallow philosophers, and feeble minded politicians, seeing the abuses of existing governments, have supposed, that the world might be renovated in this respect by a general slaughter, or deposition, of the present generation of rulers. But, in nine instances out of ten, the men who have killed tyrants have been tyrants of a ten-fold more odious character than the men whom they mur-

dered. Common sense might teach us, that imbruing one's hands in the blood of a superior is not the best way to become kind and merciful to inferiors; and that a breach of confidence and allegiance is not the happiest discipline to make a man faithful to his trust. The fact is, the malady lies too deep to be removed by any hasty prescriptions of political quacks. The disease is hereditary in the whole human race, and not in particular families, and one class of persons only. There is no way to remove it but by a complete renovation of the moral constitution. If mankind would learn by experience, they would long ago have found out, that violent revolutions rarely accomplish their object; that they commonly produce new and grievous distresses; that the sword, the axe, and the guillotine are but miserable reformers; and that the whole race of conspirators, taken as a body, is worthy of perpetual detestation.

It may be well to observe here, without the formality of making it a distinct head of discussion, that the *insubordination of subjects is another proof of depravity*. It will be said, perhaps, that this argument clashes with the preceding one, as it cannot be very criminal to resist bad rulers. The assertion, however, is groundless. It is a mark of depravity to resist even bad rulers, if such resistance be dictated by hatred, envy, revenge, or selfish designs; and this has generally been the character of resistance even to manifest tyranny. But there have been some good governments in the world; yet these have been opposed, calumniated,

and, in some instances, perverted and destroyed by the vicious portion of the people. Faction, discontent, sedition, falsehood, are ever ready to malign and misrepresent the acts of the best administration; and unless a large portion of the community are virtuous, an upright and patriotic government must fall before its enemies. Thus, wicked subjects bring down evil upon their own heads, upon the whole nation, and upon succeeding ages. The insubordination of the people has ever been the most plausible pretext for tyranny. An attentive consideration of this subject will shew, that a wicked people can never remain long without a bad government. A corrupt administration will rapidly demoralize the people; and a corrupt people will voluntarily procure for themselves a set of unprincipled rulers. And let it be remembered, that so strong is the tendency of virtue to produce happiness even in this world, that if we could suppose a Nero, or a Caligula, or even a devil incarnate, to be placed as chief magistrate over a people universally virtuous, such a being would be obliged to put on the semblance of virtue, at least until he could corrupt a party sufficiently numerous to keep him in countenance. At first he would find nobody to flatter his vices, or to participate in them, nobody to minister to his unhal- lowed pleasures, or to execute his tyrannical mandates. In such a community, the most hardened wretch would be constrained to put on a decent appearance, in order to enjoy a moment's comfort.

Unwilling to detain the reader with the natural reflections arising from this subject, I conclude by requesting those, who are acquainted with the conduct of mankind, to consider how deep, radical, and universal, the corruption of man appears to have been, as exhibited in the relations of rulers and subjects.

IV. *The state of criminal law among mankind affords a powerful proof of the same melancholy doctrine.* By criminal law I intend all those public regulations, which punish actions contrary to the peace and order of society.

If the statute-books of all nations could be collated, and a compilation made of all their enactments, what an enormous mass of wickedness would be exhibited on its pages. Yet most of these laws are of a general nature, embracing myriads of individual cases. How great, then, must be the aggregate of atrocious crimes, which have been perpetrated in this guilty world. How many forms of turpitude, how many gross acts of villany, do the records of human tribunals expose to view. Most of the crimes forbidden by human laws are of so odious a character, as that the virtuous mind would instantly revolt from the commission of them. Yet what a terrible array of prisons and pillories, of gibbets and other instruments of torture, infamy, and death has been found necessary to prevent these crimes. And after all the exemplary vengeance inflicted by the sword of justice on malefactors of every grade, still the terror of punishment is not sufficient to deter from outrageous wickedness. Even in the best regulated countries,

where religion has most influence, and crimes are least frequent, how many prisons with massy walls and ponderous bars; how many criminal trials, and judicial sentences are necessary to preserve a tolerable portion of peace and security. In our country, there are at present 200 criminals in one state prison, 600 in another, and probably many hundreds in others, besides the numbers in our county jails. Most of these are confined for misdemeanors of a very heinous description; such as aim at the destruction of all commercial and personal confidence, and tend to produce the ruin of the unsuspecting and the innocent. In most other countries the proportion of criminals is much greater than in this. And in all countries many of the greatest criminals escape detection, or evade punishment. The number of men who have died by the hand of the executioner, in all parts of the world, is truly astonishing. History informs us, that 72,000 were put to death in England during the reign of Henry VIII, for theft and robbery alone; which is nearly 2000 a year. How great a number must have suffered for the multitude of other capital crimes, and especially for treason, in that violent reign. Should it be said, that this havoc of the human race was caused by the caprice and cruelty of the monarch, and the rigor of the criminal code; let it be granted. Let the blame be divided between the tyranny of the monarch, the corruption of judges, the perjury of witnesses, the execrable slavery of juries, and the guilt of the criminals, and human depravity will be compelled to bear the whole.

The criminal jurisprudence of most nations is written in blood. The severest inflictions which human ingenuity could devise have been found inadequate to deter from crimes which, as it would seem, none but a monster of wickedness would have the least temptation to commit. Stripes, manacles, exile, branding, and corporal mutilations, have been the customary resort of legislators. Surely men must have a great love of sin to encounter all these dreadful evils in the prosecution of it. The man who will peruse the recorded labors of Howard, (though the miseries he witnessed were found in the best portion of the globe,) will feel that the public justice of mankind teaches heart-rending lessons on the subject of depravity.

Some persons attempt to evade the force of this argument by saying, that the number of culprits is small compared with the whole number of people. Undoubtedly mankind are so restrained by various considerations, as that they are not all actually guilty of flagrant violations of each other's rights. But were it not, that many restraints are imposed by the unseen hand of Providence, and by the implantation of good principles, it is apparent that mankind would be much more flagitiously wicked than they now are. The person best acquainted with the nature of man, and the state of his own heart, will be most apt to confess, that had not God hedged him about with many preservatives from sin, it is far from certain he would not have equalled in open transgression the most abandoned of his unfortunate fellow sinners.

V. A.

(To be continued)

LECTURES ON THE EVIDENCES
OF DIVINE REVELATION.

No. XI.

Genesis iv, 5—26.

THIS Lecture, like the preceding, must be occupied with the consideration of several subjects, unconnected except by the thread of history.

The first object, which here offers itself to our consideration, is the Consequences which followed the offerings of *Cain* and *Abel*.

The sacrifice of *Abel* was accepted, and proved to be accepted, by some token from God. That of *Cain* was, with equal evidence, seen to be unaccepted. The cause, for which God accepted the offering of *Abel*, has been variously assigned by Commentators. The Apostle *Paul* has, however, declared, (and one would think that his decision might be satisfactory to every Commentator,) that this cause was the faith of *Abel*. The want of faith, therefore, was the reason why his brother's offering was rejected. Provoked by the preference given, as he thought unjustly, to his younger brother, *Cain* was very angry. On this occasion God condescended to expostulate with him, and urged reasons, which ought to have persuaded him not only to acquiescence, but to contrition. Unappeased, however, he waited for a private opportunity, and assassinated *Abel* in the field. Being questioned on this subject, he denied any knowledge of it; and was in consequence of his complicated guilt, sentenced to suffer the evils of the curse in

a peculiar manner. He was henceforth to be a *fugitive and a vagabond, on the earth*; and to find its usual productiveness denied to his tillage.

Cain appears to have felt deeply the condition, to which he was reduced, and, one would hope, not without penitence. If the translation of his address to God, which is adopted by some learned men, and which appears, with the change of one stop, to be established by the Samaritan Pentateuch, and several ancient versions, should be admitted; he does not say, *My punishment is greater than I can bear*; but, "Is my sin too great to be forgiven." For some reason or other God was pleased to grant him a sign, or token, (not, as in our version, *To set a mark upon him*;) of such a nature, as to prevent him from being slain by those, who at any time, might feel themselves interested to avenge the death of *Abel*.

Thus we see *Cain*, the first born of *Adam*, so soon after the Apostasy, guilty of the sins of envy, malice, murder, impiety, and lying to God. This conduct furnishes a melancholy instance of the truth of that declaration of *Moses*, concerning the birth of *Seth*, That *Adam* begat a son in his own likeness, after his image. No declaration of *Moses* has been more controverted than this; yet no declaration whatever, is furnished with more abundant or unanswerable proof.

The image of God, in which man is asserted to have been originally created, is determined, by the Scriptures themselves, to have been a moral image. *Moses* has taught us in the most decisive manner, that it is a like-

ness found in the mind; since, as he has abundantly informed us, there is no other possible resemblance of God. The same phraseology applied to *Adam*, denotes, that the resemblance intended is of the same general nature; or, in other words, that it has its place in the mind. But it cannot be a likeness merely intellectual; because in mere intellect, *Seth* as truly resembled God as *Adam* did before the Apostasy. The image itself, therefore, was of a moral nature; and the difference between the image of God, in which *Adam* was created, and the image of *Adam*, in which *Seth* was born, was merely a moral difference. In other words, the image of God is holiness; and the image of *Adam* is sin. Even *Plato* himself has, in so many terms, declared the former of these truths.

Such, as was the first fruit of the loins of man, have been, also, all his succeeding progeny. Nor have children been characterized only by the general depravity of their ancestors, but, in instances without number, have also been marked with their peculiar and characteristical crimes. Every objector, therefore, must at least acknowledge, that, while the narration of *Moses* is in this particular perfectly accordant with all experience, it has also this further mark of truth, that it is wholly consistent with itself.

2. After this melancholy event, *Cain* separated himself from the rest of the family of *Adam*; and fixed his habitation in the land of *Nod*, eastward of *Eden*, and probably within the limits of *Persia*.

In this country he reared a numerous family, whose names, in the direct line, to the sixth generation, are recorded by the historian. Here he built a city; and called it *Enoch*, after the name of his eldest son. One of the sons of *Lamech*, the fifth from *Cain*, and the first polygamist mentioned in the annals of men, was distinguished by dwelling in tents, and by an extensive possession of cattle. The name of this distinguished shepherd was *Jabal*. Another of *Lamech's* sons, named *Jubal*, was a proficient in music; and the author of certain musical instruments, styled, in our translation, "the harp, and the organ." A third, whose name was *Tubal Cain*, was remarkable for skill in manufacturing brass and iron. Each of these persons, it would seem, was the first, who was distinguished in his peculiar business.

From this story it is evident, that within the time, and by the efforts, of the first eight generations of mankind, including *Adam*, arts of use, and arts of ornament and pleasure, had advanced far in the progress of improvement. *Adam* tilled the ground, as did also *Cain*. *Abel* was a keeper of sheep. The first state of human society, in the natural order, is hunting; the second, pasturage; the third, agriculture; the fourth, manufacturing and commerce.

There are two opinions concerning the introduction of arts into the world. The first is, that they were invented by man; the second is, that they were communicated by God. To those, who admit the divine origin of the Scriptures, this story ap-

appears to sanction the second of these opinions; and the evidence, which it furnishes, is strengthened by other considerations.

According to this account, the first man employed himself both in agriculture and in gardening. Agriculture, I have already observed, is the third state of human society. Gardening, to say the least, indicates an advanced stage in the progress of agriculture. His eldest son built a city. Whatever apprehensions may be formed of this work, it must have required the knowledge of many arts; and all these must have been possessed by the builder. *Jabal*, a descendant from *Cain* of the sixth generation, lived in tents; and of course was acquainted with the manufacturing of cloth. He also understood the value of wealth, and appears to have acquired considerable property. *Jubal* advanced into the field of elegance and pleasure. He, it would seem, invented and taught music; and was the author of musical instruments, so grateful to the ear of man, that they were copied by successive generations down to the time of *Moses*, and not improbably, through many succeeding ages. That they were in use at the time when *Moses* wrote, is evident, I think, from this fact; that *Moses* mentions them as being familiarly known to those, for whom he wrote. But this fact could not have existed, had not these instruments been in use at that time. *Tubalcain* manufactured brass and iron; and was, therefore, acquainted with the art of separating and refining, as well as with that of working, these metals.

Thus, in these early periods, we find fields and gardens cultivated; flocks kept; a city built, and all the arts, necessary to the erection, understood; cloth manufactured; brass and iron refined, and wrought; and the pursuits of elegance and pleasure, as well as those of necessity, adopted by men, within the first eight generations, *Adam* being included.

In order to form just apprehensions of this subject, it will be useful to recur to the situation of those nations, who, having been separated from others, have retroceded to the hunting state of society. The wandering *Tatars* in *Asia*, and the *Aborigines* of *America*, are perhaps the most perfect examples of this nature. As the latter are better known to us; I shall confine my remarks to them. From their first separation to the present time, or whensoever their existing state of society commenced, these people have not advanced a single step beyond the building of a weekwam, the wearing of a skin, and the formation of a wooden dart, headed sometimes by a rudely fashioned piece of stone. Nor is there, hitherto, a single reason for believing, that in four thousand years to come, they would even attempt to pass these limits. To what shall we attribute this difference? Shall we say, that it was begun by accident? Whence, then, can it have arisen, that among so many of mankind, in so many countries and climates, and during so many ages, no accident should have happened to start the mind into a course of improvement, when so many accidents of this nature occurred to the early an-

tediluvians? Shall we attribute the difference to genius? It is yet to be shewn, that the natives of this continent are inferior even to the *Greeks* themselves in natural endowments. Their eloquence is not less persuasive; their songs are as sublime; and their wit is as cutting.

The very first men entered immediately upon the business of agriculture. Of course, they had the knowledge, and the instruments, which were requisite for this employment. The second man built a city; an effort, which a thousand generations of the American Aborigines would have been unable to accomplish. The whole of the progress, which has been recounted, stands so much aloof from the philosophical scheme of society, so often announced in modern times, as to baffle every attempt to reconcile them; and to render it totally improbable, that the facts specified should have arisen from human discovery.

It is, however, to be remembered, that the lives of men were then long; their health of course vigorous; the energy of their minds proportionally greater than of ours; and their opportunities for observing, discovering, and inventing, numerous. Their leisure, also, was probably much greater; their experience far more extended, and diversified; their disposition to compare its results more intense; and their means of discovery, therefore, more complete. As a conclusion, derived from these premises, I readily admit, that their investigations proceeded on a scale, altogether superior to ours; and that their inventions were much more numerous, and

more perfect. All this, however, will not explain how the first man became acquainted with tillage, or the second with the means of building a city.

At the same time, the admission, that the antediluvian life was extended in this manner, is an admission of the truth of the Mosaic history, and consequently of Revelation.

3. In the fifth chapter, we have an account of the names and years, the birth and death of *Adam*, and his nine first descendants in the line of *Seth*. In this account there are four things which claim our attention, while pursuing the design of these Lectures. The

First, is the chronology of the antediluvian ages, and consequently of the world. This important particular, so important as abundantly to shew the wisdom of inserting this part of the sacred history, is here definitively settled. I have already attempted to shew, that this chronology is substantially supported by all the extraneous evidence, hitherto adduced on the subject. I shall only add here, that the clearness, and distinctness, of the Scripture chronology, need not be set in a more advantageous light, than that which results from a comparison of it with the perplexed accounts, given by all other writers.

Secondly: We are told, in the close of the fourth chapter, but as a part of the history recited in the fifth, that, after *Enos* was born, *men began to call on the name of the Lord*. If this translation, supported by almost all the ancient versions, be admitted, the passage is a direct assertion, that in the time of *Enos*,

mankind publicly assembled to worship God. The stated, public worship of God, such as is here described, cannot exist but by the agreement of numbers; nor without stated times, and established places of worshipping. It cannot be doubted, that the antediluvians, if they were sufficiently pious to worship God publicly, were also sufficiently pious to worship him on the day, appointed by himself. This declaration, therefore, may be fairly considered as asserting, that the Sabbath was now statedly celebrated by a number of the human race. It also shews us, that public worship, and the social observance of the Sabbath were begun in the world, as soon as mankind became sufficiently numerous. From that period to the present both institutions have probably been observed without intermission.

Thirdly: Concerning the patriarch *Enoch* we have this remarkable declaration: That at the age of three hundred and sixty five years, *he*, having heretofore *walked with God*, *was not*, *for God took him*: i. e. having eminently served God, he ceased to exist in this world, because God took him out of it in a miraculous manner.

Two reasons are naturally assigned for this dispensation. First, to shew the regard, which God bears to piety: secondly, to teach, in an indubitable manner, the reality of a future existence, and particularly of future happiness. Nothing could more forcibly impress these great truths on the mind, than the miraculous translation of *Enoch* to another and a better world.

Fourthly: The period of life, attained by the antediluvians, merits our attention.

Adam was created for immortal life; and although he violated his duty, and lost this glorious privilege, yet he cannot be supposed to have lost, also, the whole firmness of a constitution, designed for such endurance. To his descendants a share of this vigor must, if the laws of human nature were then what they are now, necessarily have been communicated. As now, children usually partake of the strength of vigorous parents; so, then, the descendants of *Adam* must have shared in the firmness of their progenitor.

The world, also, was formed to be the dwelling of immortal beings, and was fitted to sustain their immortality. Its nature is not easily conceived to have undergone such a change, as would make it the means of lessening human life below the period, here assigned to the antediluvians. Even Infidels must concede, that there is no assignable reason why, in the circumstances declared, the life of man should not reach the date, asserted by Moses.

In the mean time, it is to be remembered, that the scriptural account of this subject is of a piece. Human life was originally designed for immortality.

From the Apostasy to the deluge it extended through a thousand years. After the deluge, which, according to the Scriptures greatly altered the state of this world, the period gradually lessened down to seventy years; at which it was finally fixed.

It only remains to be remarked, that all the patriarchs in

this list, except *Noah*, died before the deluge; and, as a testimony to their piety, were saved from the violent death, which swept away their guilty survivors.

I shall now proceed to mention several extraneous testimonies to this part of sacred history.

1. *Berosus*, the Chaldean historian, declares, that there were ten generations of men before the flood.

2. *Sanchoniathon*, according to *Shuckford*, declares, that there were eleven generations from the first man to *Misor* or *Misr*, the son of *Ham*, and the father of the *Misraim*: According to *Bedford*, twelve. *Moses* makes twelve.

3. *Sanchoniathon* calls the first male and female descendants of *Protogonos* and *Æon*, (the first mortals,) *Γενος* and *Γεvez*, supposed to be derived, by an easy mutation, from *Cainos* and *Caina*.

4. *Berosus*, the Chaldean, *Manetho*, the Egyptian, *Hyronimus*, the Phœnician, and *Histiaus*, *Hecataeus*, *Hellanicus*, and *Hesiod*, Greeks, all declare the lives of the first men to have lasted a thousand years.

5. *Catullus* testifies the corruption of the race of men, after they had lost their original innocence, to have been generally believed by mankind:

6. Traditions, and records, of this fact are found in the writings of the *Greeks*, *Romans*, and *Hindoo*s.

7. *Josephus* cites *Acesilaus*, *Ephorus*, and *Nicolaus Damascenus*, as testifying that the life of man was originally a thousand years.

8. *Varro* divides the time, which had elapsed before his day, into three parts; and calls that, which intervened between the first man and the flood, *ignotum*.

9. *Plato* says, as heretofore quoted; "The cause of vice, or of a vicious nature, is from our first parents."

10. The heathen Philosophers generally acknowledged, that it was *connatural to man to sin*.

11. *Hesiod* says, that the first mortals were created by the Gods; that they were of a serene and quiet spirit; that they lived without toil, or care, on what the earth spontaneously and abundantly produced; that they were free from the decline of old age; that they fell asleep, rather than died; that, while they lived, they enjoyed all good without molestation; and, that, after their death, they were worshipped as gods, &c.

The next generation, or sort of men, he declares to have been greatly worse in their moral character, and inferior in their understanding. The child, he observes, was educated at his mother's side for a hundred years. They cut off each others' lives by acts of violence, neglected to worship the gods; and, he adds, that *Jupiter* hid them, or concealed them; an idea, corresponding with the scriptural representation, that they all disappeared under the Deluge.

REVIEWS.

XX. *The HOLY BIBLE, containing the Old and New Testaments, with original notes, practical observations, and copious references. By THOMAS SCOTT, Rector of Aston Sandford, &c.*

BEFORE we proceed to investigate the claims of this popular work to the patronage of a religious public, we shall invite the attention of our readers, to a few preliminary observations. An objection of some plausibility lies at the very entrance of the sacred region, which Dr. Scott and other commentators have ventured to explore. It has been said, that the Scriptures are so plain, and so admirably adapted by their Divine author to every capacity, that labored general expositions are wholly unnecessary; and that they tend rather to perplex and mislead, than to enlighten, common readers.

We greatly admire the unrivalled simplicity and plainness of the sacred volume; and we bless God, that he has been pleased to give a revelation to mankind, which, without note or comment, is able to make them wise unto salvation, through faith which is in Christ Jesus. We moreover admit, that an expositor may, of design, or through ignorance and prejudice, write in such a manner, as to *darken counsel by words without knowledge*. But then we must be permitted to ask, whether even the plainest truths in the Bible, are not capable of many striking and useful illustrations, which plain unlettered Christians would

not be very likely to think of? Is not a truly pious man, who has devoted himself for years to the study of the Scriptures, likely to understand even common truths better, than one equally pious, who has but just entered the school of Christ? May not commentators be men of sound sense, close application, and ardent piety; and if by making these sacred studies the main business of their lives, they acquire more knowledge than common Christians, may they not communicate it to the public, and ought it not to be gratefully received? We think an affirmative answer must be given to these questions.

It is, moreover, obvious to remark, that the objector against such publications as that of Dr. Scott now before us, must, to be consistent, maintain, that all religious instruction, which rests on any portion of Scripture as its basis, is, at best, quite unnecessary. He must even say, that all the public teachers of religion, might spare themselves the labor of explaining and enforcing the truths of revelation, without any loss to the world. For if the sacred text be so plain and impressive, that it cannot be rendered plainer or more impressive by the explanatory notes and practical remarks of commentators, neither can it be, by the weekly labors of Christ's ministers. The real question in this case, is, "Can any thing *profitable for doctrine, for reproof, for correction, for instruction in righteousness*, be said upon the inspired volume?" If there

can, (and who will deny it) then a pious and judicious expositor may be even more extensively useful, through the medium of the press, than any preacher, however faithful and pious, whose instructions cease with his life.

There is another view of this subject, which we deem perfectly conclusive. It will not, we are confident, because it cannot, be denied, that the Bible abounds with allusions to manners, customs and facts, which it nowhere fully explains; and of course, that some knowledge, drawn from other sources, of the general history of the ages and countries in which the Scriptures were written, is, to say the least, very desirable. How, we would ask, are the common people to obtain this knowledge? Not one in a thousand of them, can have access to the various and expensive books of history, travels, and antiquities, where it is to be found; or if they could, would have time to glean it, from hundreds of large quartos and octavos. Now it is the business of a commentator to collect from all authors, ancient and modern, and to direct to one point of vision, those scattered rays of light, which, without such direction, would reach the eyes of but very few. To have an author always at hand, who has executed this arduous task faithfully and judiciously, is an invaluable blessing. It is like living in the same house with a learned and pious friend, who has, for our sakes, spent the best part of his life in treasuring up knowledge, and permits us to draw upon him whenever we please. For a practical illustration of the correctness of these

remarks, we would refer our readers to Dr. Scott's notes upon the parable of the marriage feast, in the twenty second chapter of Matthew; to the parable of the ten virgins in the twenty-fifth chapter; and to the letting down of the man sick of a palsy, through the roof of a house, where Christ was preaching, as stated in the second chapter of Mark. Other passages equally pertinent to the case in hand, or perhaps more so, will readily occur to the diligent reader of this exposition of the Sacred Oracles.

The observations which we have just made, might, with little variation, be applied to the types, symbols, and prophecies of the Scriptures. It is idle, or something worse, to say, that these can be as well understood without the explanations of learned men, as with them. Our readers will agree with us, that none but Goths and Vandals, could, without the deepest regret, witness the destruction of such authors, as Mede, Lightfoot, Stillingfleet, Newton, Lardner, Owen, Jones, Faber, and a long list of others, who have labored in the same field, and thrown much light upon those parts of revealed truth, to which they have respectively directed their attention. But if these are worth being preserved and read, for the same reason ought the works of such commentators as Calvin and Poole, and Henry, and Patrick, and Doddridge, and Scott, to be snatched from the hand, which would sacrilegiously commit them to the flames, or assign them a place among the lumber of bookseller's shops. We doubt not, that thousands of happy souls are now praising God on

Mount Zion above, for the instructions and comfort which they received during their earthly pilgrimage, from these and similar publications.

But while we express ourselves thus decidedly in favor of general expositions of Scripture, we are anxious to guard against those abuses, to which they are liable. If they are made to serve as pillows for the slothful; if they are used as convenient machines to save the labor of investigation and reflection; if they are put on a level with the Divine Oracles; or if, in short, they are viewed in any other light than as the works of fallible men, they will indeed prove injurious to their possessors.

The proper use of a commentary is not to encourage idleness, but to assist industry; not to supersede the study of the sacred pages, but to facilitate it. Such a work, however ably and judiciously executed, is mere human authority after all. Let it never be forgotten, that the Scriptures are the standard, and the only standard, of truth. Let them be kept forever in view, as the pole star, to guide the soul into the haven of eternal rest. Let them be searched daily, with all that diligence which their supreme importance demands; and in these balances of the sanctuary let every human opinion be weighed. Let this course be pursued, and we are sure, that Commentaries may be studied with great advantage, especially by those, who have scanty means and little leisure for more extensive reading.

We have not room at present to discuss the question, how far, or in what stage of their pro-

gress, students in divinity, may profitably turn their attention to formal expositions of Scripture. We fully agree with Dr. Campbell,* that such works should not be studied first, and that biblical criticism and sacred history, deserve a far greater share of time and attention, throughout the whole course. But we are by no means certain, that the Dr. has not assigned too low a place, even in the library of the theological student, to our learned and pious commentators.

When we began this article, it was our intention to hazard some remarks upon what we conceive to be the leading features of a good commentary; nor can we persuade ourselves to do less, than throw out a few brief hints, though we are fearful of trespassing too far upon the patience of our readers. If such a work is intended principally for the learned, it ought critically to investigate the conflicting claims of various readings; to settle, as far as possible, the true meaning of difficult texts, by a fair and careful examination of the original; and to contain some of the discordant glosses and constructions, which men of different sentiments have put upon the sacred text, together with the arguments, by which they have severally labored to maintain their opinions. It should, in fine, be a work, from which the public teachers of religion, may draw much useful instruction, for their own benefit and the benefit of their people.

Very different, however, are the characteristics, which we

*See his Lectures on Systematic Theology.

should wish to find in a commentary designed for the use of families. In such a book, deep and intricate criticism, would be worse than useless. The perpetual recurrence of unknown characters and hard names, would exceedingly embarrass the reader; and we should fear, would upon the whole, do much more harm than good. Men are not fond of reading a book, which they cannot understand. A family expositor, therefore, should be written in a plain and simple style; should contain the most natural and approved explanation of difficult passages; should state doctrines clearly and forcibly; should abound with practical observations, as well as close appeals to the heart and conscience, and should furnish the reader with copious and correct marginal references. It should, besides, be comprised within such moderate limits, that the middling and lower classes of people may be able to purchase it.

Very few men, we believe, possess all the qualifications which are requisite, to the writing of a good exposition, especially for common use. We say *especially for common use*, because we think it on some accounts a more difficult task, to adapt such a work to the capacities and circumstances of the people at large, than to write for the learned. In stating what qualifications we should wish to see united in the man who undertakes the office of a commentator, we shall have opportunity to introduce Dr. Scott, in this capacity, to the acquaintance of such of our readers, as have not

perused his invaluable publications.

1. A commentator should be a man of genuine and ardent piety. That one destitute of vital religion may be an able biblical critic, and that he may communicate much useful instruction, we readily admit. But, then, there are things, which he cannot know, *because they are spiritually discerned*. And how can he teach them in the best manner to others? We hold it to be in the nature of things impossible, for a stranger to experimental religion to enter into the spirit of it, as if he had felt its power in his own soul. Now Dr. Scott appears to be a man of unfeigned and ardent piety. If we are not greatly deceived, this is plainly discernible in all his writings. As we accompany him through the Scriptures, especially, we seem to be conversing with a man, who has tasted of *the hidden manna*, and speaks of spiritual comforts, from his own experience of their sweetness.

2. A commentator should be deeply sensible of his own insufficiency, and habitually look to God for the teachings of his Spirit. Nothing is more dangerous, than an implicit confidence in the boasted sufficiency of human reason. This unscriptural confidence, is the parent of a thousand errors. It inevitably leads men away from the truth as it is in Jesus. *God resisteth the proud, but giveth grace to the humble*. When a man is jealous over himself with a godly jealousy; when he distrusts his own powers and fervently prays, *What I know not, that*

teach thou me, he may confidently look for the guidance of the Holy Spirit; and if possessed of other requisite qualifications, may become a useful laborer, in the field of scriptural exposition.

The pious author of the Family Bible now before us, was for many years a strong advocate, for, what we shall venture to call, the fancied omnipotence and omniscience of human reason; but was at length, (as he hopes, and as his subsequent writings evince,) effectually humbled by the Spirit of God. The moral discipline through which he passed, was peculiarly calculated to prepare him for the arduous work of a commentator, which he has since so ably accomplished. For a particular and most interesting account, of the dealings of God with him, we would refer our readers to *THE FORCE OF TRUTH*, a small volume written by himself, after he had renounced those high notions of his own sufficiency, which he had so long and so fondly cherished. There it may be seen, how the ardent and dogmatical disputant, was brought to the feet of Jesus. There it may also be seen, how he was trained to that distrust of himself, and that humble dependence on Divine teaching, which appear throughout the whole of his exposition, and, in our opinion, constitute one of its chief excellencies.

3. To be qualified for a commentator, a man must have learnt his religion from the Bible, and not from human systems. We are no enemies to such helps in their proper place: but it is so difficult for a weak and

perverse creature like man to form a system of divinity, without bending, and shaping some of the materials which are found in the Bible, and which of course must be worked in some where; and there is, at the same time, something so captivating, to a logical mind, in a complete system, where every thing is made to lie straight and smooth, that we think the man, who has formed his opinions of revealed truth solely, or even principally, from such a standard, can scarcely be an unbiassed commentator.

Dr. Scott, evidently, is not a writer of this class. It was by the *force of truth* as exhibited in the Scriptures, that he was led to embrace those sentiments, which he has stated so clearly, and with so much frankness, in his Family Bible. We are far from thinking, that every opinion which he has advanced, is perfectly correct. But we do think that he studied divinity in the right school; and that he has been singularly successful in his honest endeavors, to lay the stress upon every passage, which the sacred writers have done. It seems to be a settled point with him, that in giving a revelation to mankind, God has adopted the best mode of instruction, and that it is the business of an expositor to take the Scriptures, just as they were dictated by the Holy Spirit, and implicitly to follow them wherever they lead. In our opinion, he very rarely loses sight of his guide: and it is but justice to his merits to say, that we have not been able to detect him in attempting to systematize, at the expense of a single text, either in the Old Testament, or the New. He

does, indeed, like the Apostle Paul, seem at times to digress for a moment, on purpose to introduce the name of Christ, and magnify the riches of his grace. If he has any other which may be called a favorite topic, we know not what it is.

4. A commentator should be a man of deep and various learning. He should be well versed in the Greek and Hebrew languages; should be a proficient in all branches of biblical criticism; should be thoroughly read in Jewish and Christian antiquities; should have paid great attention to ancient geography, Oriental customs, general and church history; and should have a familiar acquaintance with all the best expositors, and with other theological writers. Precisely how far Dr. Scott answers to this description, we cannot undertake to say. His pretensions are not such, as to provoke the severity, or sharpen the edge of criticism, even if his merits were by many degrees less, than we think they are. He makes no parade of learning or talent, quotes but few authors, and professes not to think himself capable of instructing the learned.

Accordingly, the first introduction to him in his Family Bible, is not in general, we are inclined to think, apt to make any very strong impression of the extent of his acquirements, or the depth of his research. But we can assure our readers that he improves very much upon acquaintance. He is not at all related to that class of authors, who, whether occasion calls for it or not, tell all they know, and perhaps more, within a few of the first pages. He

rather resembles some decent looking, unassuming stranger, who has a great deal more gold in his pockets, than one would be apt at first to suspect.

In comparing some of his notes, which seemed, as we read them over, merely decent, with his marginal references and with other writers of the same class, we have been surprised to find how much he evidently read and thought, before he penned those notes; and in how few words he has contrived to lay before his readers the substance of the best things which his predecessors have suggested, together with the result of his own reflections. Now this is exactly what the common people want. Having neither leisure nor ability to wade through the swamps of error, explore the thickets of sophistry, or collate ancient manuscripts, they need the assistance of some pious and judicious friend, who has carefully been over the whole ground, and, without perplexing them with disputes, which they are not competent to settle, cheerfully gives them his views of every text in plain and simple terms. Such a friend, in our opinion is Dr. Scott, and in this character, we most cordially recommend him as a Family Instructor. Nor can we do justice to our views of his merits, without saying, that we consider him qualified to become a very entertaining and useful companion to theologians of extensive reading, and handsome professional acquirements.

5. A commentator ought to possess a good share of plain common sense. This, though mentioned last, is not the least

requisite. No writings require the application of it, more than the Oracles of God. In fact, they can never be rightly understood, or interpreted, without it. Some men seem to possess, in a high degree, all kinds of sense but *common* sense. Here they fail; and, failing here, are extremely apt, in studying the Scriptures, to overlook their plain meaning. Instead of being governed by those natural and simple rules of construction, which are the only safe rules, their minds are always on the stretch, to find some mystical, or hidden meaning; and they seem to themselves to have done nothing, unless they succeed in doing this.

Not so the pious author of the volumes before us. That there are difficulties in some passages he is far from denying. That some are figurative and that others require critical and profound investigation he readily admits. But he never wastes time in making difficulties, nor in vain efforts to find them where they do not exist. No writer that we have seen, adheres more strictly to that golden canon of exposition, which requires, that every text be taken in its most literal and obvious sense, unless something in the text, or its connexion, plainly forbids it. How much Dr. Scott's reputation may suffer on this account, in the eyes of bold and speculative critics, we pretend not to conjecture; but sure we are, that he has taken the right course to be useful.

We flatter ourselves, that, from the preceding observations, our readers will be able to form a tolerably correct estimate of the work, which we have undertak-

en to review. A few additional remarks, however, seem to be called for. One of these remarks is, that the commentary of Dr. Scott is remarkably practical. His observations, at the end of each chapter, are like the application of a good sermon, well calculated to solemnize the mind and stir up the conscience. Christians know how difficult it is, to keep the heart in a suitable frame for family worship, and of course cannot fail highly to prize a work, from which they may derive so much assistance.

It is a well known fact, that the generality of readers are extremely apt to overlook the spirituality of the Old Testament; and that many go so far, as to place nearly the whole of it on the same ground with the ceremonial law, which was but the "*Shadow of good things to come.*" Now, no writer that we have seen, is better calculated to set them right in these particulars than Dr. Scott. He has, (if such a phrase be admissible,) exhibited Moses and the Prophets, as containing the first edition of the Gospel of the grace of God. We are well persuaded, that by his assistance the Old Testament will appear like a new book, to a large proportion of the persons, who have never read it with the help of an expositor.

In a General Preface, the author has brought together within a narrow compass, and very judiciously arranged, most of the arguments, by which the Divine inspiration of the Scriptures has been triumphantly maintained against all the attacks of unbelievers. This is a valuable appendage to the work. For

though the champions of Infidelity have long since been driven from the field of argument, still its borders are occasionally entered by raw recruits from the enemy's camp; and we wish to see every Christian soldier prepared to repel their assault, the moment they make their appearance. To this end, the common people must have ready access to an arsenal, containing all the requisite armor; and we know not where it could be more advantageously situated, than at the entrance of the field which is to be defended.

Besides the general preface there is an Introduction, of some length, and considerable interest, to the Old Testament, and another to the New. There is, moreover, a short introduction to each of the books, in which are contained a variety of brief, but interesting remarks, relative to the periods in which they were written, their claims to the title of canonical, &c. &c.

We must not omit to mention the marginal references in this work, which are very copious, and decidedly the most correct and satisfactory, of any that we have ever examined. Making every allowance for the assistance which Dr. Scott received, as he tells us, from Canne, Brown, and others, his references are certainly the result of much labor, and a very familiar acquaintance with the sacred pages. But that our readers may know what to expect from these references, and how to consult them to advantage, we shall let the pious author speak for himself.

"In some of the original references the Author's idea may not be perceived at once by the reader: but if the several places referred to be consulted, it will generally appear. He has sometimes proceeded by way of contrast, that the reader, by comparing the opposite character or conduct of the persons mentioned, may more clearly see the excellency, or evil of the case in question: or by comparing the different language of Scripture, used on the same subject, he may the more readily see the true interpretation, especially on controverted subjects. The meaning of scriptural phrases, may also, be often fixed, by comparing the several places where they are used. This is the intent of many sets of references; while others refer to the doctrine, or promise inculcated in the passage, and tend to establish a scriptural interpretation."

The author goes on, earnestly to recommend a careful and patient examination of references, as "one of the best helps for fixing the word of God in the memory, leading the mind to a just interpretation of it, and in many cases rendering it most affecting to the heart." In this recommendation we cordially unite.

Were we called upon to give our opinion, as to the relative merits, of different parts of Dr. Scott's Commentary, we should say, that we have admired him much, if not more than any where else, upon the Book of Proverbs, the Song of Solomon, and the Epistle to the Romans.

As to the faults of this excellent publication, (for it undoubtedly has some faults,) a severe critic might object to the style, as in some parts rather heavy and tiresome; and to the sentences, as often needlessly long and complicated. He might, also, find fault with the length of the practical observations. In-

deed, we think ourselves, that these might be considerably abridged to advantage; and that many of the notes, especially on difficult texts, are too short.

The length of this article is such, that we cannot, as we intended, find room for extracts from the work before us, on the leading doctrines of the Gospel. We can assure our readers, however, that the pious author finds every where in the Scriptures, and ably vindicates, what have been appropriately called *the doctrines of grace*.

We barely offer the following as a specimen of his manner. 1 John iv, 19, *We love him because he first loved us.*

"They who serve God from filial affection, not slavish fear, 'love him, because he first loved them:' not that their love is *merely* gratitude for his previous benefits, which, abstracted from other exercises of love, would be a very selfish affection: nor could any man in that case love God at all on good grounds, without some immediate revelation, to assure him that he was the object of his special love, even whilst he had no grace, and was wholly impenitent and sinful. But the evident meaning is, that if the Lord had not loved them before they loved him, even when they were dead in sin, they must for ever have continued enemies to him. His love suggested the plan, and provided the means of redemption; he revealed to sinners his glorious perfections and abundant mercy, in the person and work of his Son; he sent his word, to declare to sinners this great salvation, and to invite them to partake of it; he regenerated them by his Spirit, and so brought them, by repentance, and faith in Christ, into a state of acceptance and reconciliation; and thus taught and enabled them to love his excellency, to value his favor, to be thankful for his inestimable benefits, and zealous for his glory. As, therefore, his love to them was the origi-

nal source of their love to him; so from the latter they may infer the former, and take the comfort of the happy change, which hath been wrought in them, whilst they give him the glory of it."

It is as far from our intention, as it was from Dr. Scott's, to diminish the well earned reputation of other expositors. Poole's Synopsis is an invaluable work; but the copies are now very scarce, and it never was designed for a family book. His Annotations are among the best we have seen, especially the first volume. They are not, however, sufficiently practical. Henry is an excellent work, but is too voluminous for common use.

Upon the whole, we must say, that there is not, in our opinion, now before the American public, a Family Expositor so cheap, and in all respects so well calculated to answer the desirable purposes of such a work, as this of Dr. Scott.

We most sincerely rejoice in its growing popularity; and are firmly persuaded, that the better it is known, the more it will be admired and valued, by the serious and orthodox part of the community. If the author has not accomplished every thing which is desirable, in such a publication, he has done much, and is entitled to the gratitude of Christians. We conclude, therefore, by once more cordially recommending his commentary, as an invaluable family book; at the same time expressing our earnest hopes, that pious influential persons will exert themselves, to cause it to be as extensively known, and circulated, as possible.

XXI. *Practical Piety; or, the influence of the religion of the heart on the conduct of the life.* By HANNAH MORE. In two volumes. Boston; Munroe and Francis. 1811. pp. 442. 18mo. Price \$1,25; boards: \$1,50; half bound.

THE avidity with which this new work of Miss More has been seized by the booksellers on both sides of the Atlantic, and the eagerness with which it is purchased, afford sufficient evidence, if any additional evidence were needed, of the author's great reputation. We rejoice to add, that the interest with which it is perused will doubtless tend to increase, confirm, and perpetuate that reputation. Few writers have less to hope, or to fear, from Reviewers, than has the excellent author of *Practical Piety*. While the critic is reading her book, in order to review it, thousands have already perused it, and are profiting by it. While he is writing and deliberating, a second and a third edition stare him in the face; and he finds himself compelled, either not to lay his thoughts before the public at all, (which, to a critic, would be a marvellous act of self-denial,) or to stand in a situation, like that of a public speaker, who should undertake to deliver his opinion, and the reasons of it, to a deliberative body, which had long before come to a decision on the subject. The work before us was delivered to the printer in March last, and the third edition was sent from the London press in June. To those of our readers who have not yet seen it, a brief account of its contents, followed

by a few remarks and a number of interesting quotations, will be acceptable.

The objects of the author are very happily described by her title page. Her discussions are divided into twenty-one chapters, of which the following are the subjects: *Christianity an internal principle; Christianity a practical principle; mistakes in religion; periodical religion; prayer; cultivation of a devotional spirit; the love of God; the hand of God to be acknowledged in the daily circumstances of life; Christianity universal in its requisitions; Christian holiness; on the comparatively small faults and vices; self-examination; self-love; the conduct of Christians in their intercourse with the irreligious; on the propriety of introducing religion into general conversation; Christian watchfulness; true and false zeal; insensibility to eternal things; happy deaths; the sufferings of good men; the temper and conduct of Christians in sickness and in death.*

It is easy to conceive, that the examination of these topics by so judicious and experienced a Christian as the author of this work, must furnish highly useful lessons to every person, who is desirous to make progress in holiness, and to adorn his profession by a consistent and salutary example. And so indeed we find it. All the silent, amiable, beneficent virtues of the advanced Christian, here find an able, as well as a zealous, advocate. The genuine dignity of the meekness, resignation, and heavenly-mindedness, which our Savior enjoined, appears in the delineation of Christian character here given. In the per-

usal of this book, the reader often forgets the author, is engrossed by the subject, and, if inclined to be serious at all, becomes deeply impressed with the solemn, practical views of religion, which every where present themselves. The various topics are treated in a plain, natural manner; most of them might have been happily amplified to a greater extent, especially by the fertile mind of the writer; but we are bound to be thankful that so much has been given to the world. Miss More has never, like many of her contemporaries, been in the habit of talking, when she has had nothing to say; in the present instance, however, she has consulted brevity to an unusual degree. What she has written appears not so much the result of study, as the natural overflowings of a heart which is the residence of the best affections, and the free exercise of a mind long habituated to think justly with respect to God, and the concerns of the soul. That earnestness, which becomes the greatest subjects with which we can ever be acquainted, is exhibited throughout. The true uses and real dignity of religion, its suitableness and necessity, the wretchedness of man without it, the importance of a religious life in order to secure a happy death, the awful effects of procrastination, and the solemn realities of the future world, though the most common of all subjects, are so presented to the mind as to command the attention of those who are willing to read, or think, upon religion at all. The great tendency of the whole is, to produce a thorough and last-

ing conviction, that mere professions, and the reception of any doctrines whatever, added to ever so vehement a zeal, afford no adequate proof of personal holiness; that faith can never be genuine, unless it is accompanied by hope and charity, and is followed by a constant and persevering struggle against sin in every shape; unless it controls the tongue, subdues the worldly and sensual passions, prompts to beneficence, and is conversant with heaven; and that it is much easier for a man to deceive himself by a form of religion, than to cultivate through life that humble, self-denying, self-forgetting spirit, which is the essence of Christianity.

We are happy in the belief, that these truths are becoming more and more the subjects of consideration in this country, both among ministers and people. Especially is the great subject of Christian beneficence asserting its paramount claims from the pulpit, and the press, and in the private circle. The time is coming, we hope, when the minds of all classes of Christians will be greatly enlarged, with respect to the duty of contributing their proportion of money, time, and influence toward extending the religion of Christ in the world.

We proceed to point out some peculiarly striking passages in the work before us, and to make such quotations as our limits will permit.

The doctrine of the human apostasy is manifestly a doctrine without which the Gospel can neither be understood nor received with advantage. This thought is happily illustrated by

Miss More, in the following passage:

"The mistake of many in religion appears to be, that they do not begin with the beginning. They do not lay their foundation in the persuasion that man is by nature in a state of alienation from God. They consider him rather as an imperfect than as a fallen creature. They allow that he requires to be improved, but deny that he requires a thorough renovation of heart.

"But genuine Christianity can never be grafted on any other stock than the apostasy of man. The design to re-instate beings who have not fallen; to propose a restoration without a previous loss, a cure where there was no radical disease, is altogether an incongruity which would seem too palpable to require confutation, did we not so frequently see the doctrine of redemption maintained by those who deny that man was in a state to require such a redemption. But would Christ have been sent "to preach deliverance to the captive," if there had been no captivity; and "the opening of the prison to them that were bound," had there been no prison, had man been in no bondage?" p. 19.

We give, as a singularly beautiful piece of composition, a description of the manner in which St. Paul inculcates practical godliness, while delivering the most sublime doctrines.

"There cannot be a more striking instance how emphatically every doctrine of the Gospel has a reference to practical goodness, than is exhibited by St. Paul, in that magnificent picture of the Resurrection, in his Epistle to the Corinthians, which our Church has happily selected, for the consolation of survivors at the last closing scene of mortality. After an inference as triumphant, as it is logical, that because "Christ is risen, we shall rise also;" after the most philosophical illustration of the raising of

the body from the dust, by the process of grain sown in the earth, and springing up into a new mode of existence; after describing the subjugation of all things to the Redeemer, and his laying down the mediatorial Kingdom; after sketching with a seraph's pencil, the relative glories of the celestial and terrestrial bodies; after exhausting the grandest images of created nature, and the dissolution of nature itself; after such a display of the solemnities of the great day, as makes this world, and all its concerns shrink into nothing: In such a moment, when, if ever, the rapt spirit might be supposed too highly wrought for precept and admonition—the apostle, wound up as he was by the energies of inspiration, to the immediate view of the glorified state—the last trumpet sounding—the change from mortal to immortality effected in the twinkling of an eye—the sting of death drawn out—victory snatched from the grave—then, by a turn, as surprising as it is beautiful, he draws a conclusion as unexpectedly practical as his premises were grand and awful: "*Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.*" Then at once, by another quick transition, resorting from the duty to the reward, and winding up the whole with an argument as powerful, as his rhetoric had been sublime, he adds, "*forasmuch as ye know that your labor is not in vain in the Lord.*" pp. 50, 51.

In reading the works of Miss More, we have often admired the proofs every where visible of her having read the Scriptures with great profit. She seems to have kept every faculty on the alert while studying the word of God, and not to have suffered this duty to become such a languid thing, as too many Christians make it. Of the justness of this remark our readers will judge by the foregoing specimen. Another very handsome piece of

composition is to be found in the animated picture of Bonaparte, and his court, vol. ii, pp. 138—140; to which we refer those who are desirous of seeing how striking a likeness can be formed by a few master-strokes of the pencil.

The following is a just comparison of the true, with what may be called a *passionate*, religion.

"The Religion which mixes with human passions, and is set on fire by them, will make a stronger blaze than that light which is from above, which sheds a steady and lasting brightness on the path, and communicates a sober but durable warmth to the heart. It is equable and constant; while the other, like culinary fire, fed by gross materials, is extinguished the sooner from the fierceness of the flame." p. 56.

We have often reflected with extreme anxiety on the prospects of irreligious persons far advanced in life. To those who have had similar feelings the following passage will recall them, and impress them deeply.

"Were we called upon to name the object under the sun which excites the deepest commiseration in the heart of Christian sensibility, which includes in itself the most affecting incongruities, which contains the sum and substance of real human misery, we should not hesitate to say, AN IRRELIGIOUS OLD AGE. The mere debility of declining years, even the hopelessness of decrepitude, in the pious, though they excite sympathy, yet it is the sympathy of tenderness unmixed with distress. We take and give comfort from the cheering persuasion that the exhausted body will soon cease to clog its immortal companion; that the dim and failing eyes will soon open on a world of glory.—Dare we paint the reverse of the picture? Dare we suffer the imagi-

ination to dwell on the opening prospects of hoary impiety? Dare we figure to ourselves that the weakness, the miseries, the terrors we are now commiserating, are ease, are peace, are happiness, compared with the unutterable perspective?" p. 63.

It is frequently asked, whether Christians may not engage in *innocent amusements*? Let those who are sincerely desirous of knowing their duty in this respect, examine the tendency of those amusements, which are usually called innocent, according to the directions given in the following paragraph, which we cannot refrain from quoting.

"And here may we venture to observe, that if some things which are apparently innocent, and do not assume an alarming aspect, or bear a dangerous character; things which the generality of decorous people affirm (how truly we know not) to be safe for them; yet if we find that these things stir up in us improper propensities, if they awaken thoughts which ought not to be excited; if they abate our love for religious exercises, or infringe on our time for performing them; if they make spiritual concerns appear insipid, if they wind our heart a little more about the world; in short, if we have formerly found them injurious to our own souls, then let no example or persuasion, no belief of their alleged innocence, no plea of their perfect safety, tempt us to indulge in them. It matters little to *our* security what they are to others. Our business is with ourselves. Our responsibility is on our own heads. Others cannot know the side on which we are assailable. Let our own unbiassed judgment determine our opinion, let our own experience decide for our own conduct. pp. 113, 114.

If young Christians would attend faithfully to these admonitions, there would be fewer in-

stances among them of undue attachment to worldly pleasures, and many would escape from the temptations by which they are peculiarly beset. In a subsequent page, we are pleased to find a striking statement of the conflict between the professions and practices of too many Christians.

"To acknowledge at the same time, that we find it hard to serve God as we ought, and yet to be systematically indulging habits, which must naturally increase the difficulty, makes our characters almost ridiculous, while it renders our duty almost impracticable." p. 124.

Some persons allege as a reason why they are not more engaged in religion, that their natural passions are not so quick and ardent, as those of more zealous Christians. Let this class of persons peruse the following sentences, and ask whether there are not some worldly objects, towards which they themselves can easily exhibit most unequivocal proofs of warm attachment.

"A person of a cold phlegmatic temper, who laments that he wants that fervor in his love of the supreme Being, which is apparent in more ardent characters, may take comfort, if he find the same indifference respecting his worldly attachments. But if his affections are intense towards the perishable things of earth, while they are dead to such as are spiritual, it does not prove that he is destitute of passions, but only that they are not directed to the proper object." pp. 145, 146.

We find it will be inconvenient to introduce in this number all the quotations we had intended. We must, therefore, defer

them, with our concluding remarks, till next month.

(To be concluded in our next.)

XXII. *Two Discourses preached before the University of Cambridge, on Commencement Sunday, July 1, 1810; and a Sermon preached before the Society for Missions to Africa and the East, at their tenth anniversary, July 12, 1810: To which are added Christian Researches in Asia. By the Rev. CLAUDIUS BUCHANAN, D. D. late Vice Provost of the College of Fort William in Bengal. Cambridge, (Eng.) at the University Press. Boston; Samuel T. Armstrong. 1811. 8vo. pp. 264. \$1,25.*

WE seize the earliest opportunity of introducing this interesting publication to the notice of our readers. The religious public are already so well acquainted with Dr. Buchanan, and so advantageously prepossessed in his favor, that they will expect, from the title-page, a most useful and entertaining volume; nor will their expectations be disappointed. They may, indeed, find more to interest them, than they could before have imagined to be contained within so small a compass.

The three Sermons occupy about one third of the volume. They are admirably appropriate to the occasions on which they were delivered. We have rarely seen a style of writing so perfectly adapted to the subject, as is that of Dr. Buchanan to the

communication of that kind of knowledge, which he has so diligently acquired. He relates facts with a wonderful ease, simplicity, and dignity. He urges doctrines and duties upon the conscience, and the heart, with boldness, force, and solemnity. A strong feeling of duty is distinctly apparent, in all that he says and does. When obliged to state facts and circumstances not very honorable to persons of whom better things might have been hoped, he never discovers the least asperity, but makes it manifest, that all his disclosures are dictated by benevolence. These observations apply to the Sermons, and the Researches.

The two Sermons preached at Cambridge, are entitled, *The Eras of Light*. The text is, Gen. i. 3. *Let there be Light*. Dr. B. considers three distinct periods, in which the heavenly light of the Gospel has been peculiarly diffused: First, the promulgation of the Gospel by Christ himself; secondly, the era of the Reformation; and, thirdly, the present period. Each of these divisions, but particularly the last, is illustrated in a very pleasing and satisfactory manner. We are happy to find an opinion, which we have more than once expressed with confidence,* maintained and confirmed by the decision of so competent a judge as Dr. Buchanan. It is on the question, Whether civilization must precede the Gospel? the negative of which facts have amply established. If the question were, whether civilization necessarily *accompanies* the Gospel? it would admit of a quick

solution in the affirmative. As the means of civilization, the Gospel incomparably transcends all the plans of all the mere philosophers who ever lived. This being a point of great importance, we quote part of the passage to which we have alluded.

"It has been maintained by some, that civilization must always prepare the way for Christianity. But this position, like many others allied to this subject, is completely at variance with the fact. Civilization is a blessing of itself, and ought to be given, as we have opportunity, to all nations: but it is not universally necessary that it should precede the Gospel. The fact is, that the religion of Christ has sometimes found more difficulty in conflicting with a refined superstition, with what St. Paul calls "the wisdom of men," than with the ignorance of barbarism. It doth not appear that human learning, in itself considered, though in many ways an important instrument of good to mankind, *predisposes* the mind in any manner or degree to receive the Grace of God. There is a sense in which Learning, like Riches, may impede our spiritual progress, for "Knowledge puffeth up," 1 Cor. viii, 1; though we are ever to distinguish between the use and the abuse of learning. On this subject we ought to keep in remembrance our Savior's words, "The poor have the Gospel preached to them;" in which is implied, "That the poor would *understand* the Gospel, and *receive* the Gospel," and these words have been illustrated in every age." p.p. 25, 26.

That the present period is distinguished by the diffusion of *Evangelical Light*, the preacher adduces the following proofs:

"The spiritual Religion of Christ hath, during the same period, produced very considerable effects.

"1. It hath promoted a knowledge of the Holy Scriptures (the same effect which was produced at the Re-

*See the Panoplist for August and December, 1808, pp. 136, 320,

formation,) and hath thereby cultivated, to a great extent, the principles of the Gospel. And, on this foundation hath been built the practice of many excellent *virtues* (some of them very seasonable in this age of revolution,) such as, subordination, quiet conduct, loyalty, and contentment."

"2. It hath promoted the instruction of the *Poor*. The number of those among the lower classes, who can read the Scriptures for themselves, is supposed to have been more than doubled, within the last thirty years.

"3. It hath promoted a more general worship of God. The volume of Praise and Thanksgiving which rises to the Most High from voices in this land, constitutes an *acclamation*, compared to the feeble sound at a period not very remote.

"4. It hath cultivated very extensively a critical knowledge of the Holy Scriptures. A reverence for *Hebrew* learning seems again to be restored to the nation; for persons, even in secular life, begin now to study the Bible in the original Tongues; as we know was the case in a former age.

"5. But this revival of religion has been productive of another good, new and extraordinary in its nature; not confined to this country, or to the present time; but extending to remote nations and distant ages.

"Christianity hath again, after a lapse of many ages, assumed its true character as 'the *Light* of the world.' We now behold it animated by its original spirit, which was to extend its blessings 'to *all nations*.' The Scriptures are preparing in almost every language, and preachers are going forth into almost every clime. Within the period of which we speak men have heard the Gospel 'in their own tongue, where-in they were born,' in *India*, throughout many of its provinces; in different parts of *Africa*; in the interior of *Asia*; in the western parts of *America*; in *New Holland*; and in the isles of the *Pacific Sea*; in the *West Indies*, and in the northern regions of *Greenland* and *Labrador*. *Malays*, *Chinese*, *Persians*, and *Ara-*

bians, begin now to hear, or read, in 'their own tongues the wonderful works of God. Acts ii, 11.' pp. 30, 31.

After stating that the "dread of reproach" is to some an impediment in the way of their "assuming a decided character in the profession" of religion, Dr. Buchanan proceeds thus:

"But there is another consideration for those who are ordained to be ministers of Christ, namely, that this Reproach seems to be ordained as a necessary evidence in an evil world that their doctrine is true. For the offence of the Cross will never cease. The Apostle Paul was accused of being 'beside himself;' but his only answer was this; 'Whether we be besides ourselves, it is to God; or whether we be sober, it is for your cause,' 2 Cor. v, 13. And let this be your answer also. If the minister of Christ give no offence to 'the children of this world,' he has reason to suspect the purity either of his doctrine or of his practice.

"On the other hand, a corrupt theology has no offence and no reproach. You have heard of a two-fold darkness in the East. There is also a two-fold darkness in the West. There is the darkness of Infidelity, and the darkness of a corrupt Theology. Infidelity has slain its thousands: but a corrupt Theology has slain its ten thousands.

"Let every Student of theology inquire whether the religion he professes bear the true character. Instead of shunning the reproach of Christ; his anxiety ought to be, how he may prepare himself for that high and sacred office which he is about to enter. Let him examine himself, whether his views correspond, in any degree, with the character of the ministers of Christ, as recorded in the New Testament. 'Woe is unto me, if I preach not the Gospel,' 1 Cor. ix, 16. Even the Old Testament arrests the progress of the unqualified and worldly minded teacher. It is recorded that when Dathan and Abiram invaded the priest's of-

fice, with a secular spirit, "the earth opened her mouth and swallowed them up," in the presence of Israel. This was written "for our admonition," that no man should attempt to minister in holy things until he has cleansed his heart from the impurities of life; and is able to publish the glad tidings of salvation with unpoluted lips." pp. 48, 49.

The Sermon preached before *The Society for Missions*, is entitled *The Light of the World*, from the text, Matt. v, 14. This able discourse is directed to the consciences of Christians, as will be perceived from the two propositions which the preacher discusses.

"1. If you would be "The light of the world," you will draw your light from Christ, and send forth preachers bearing the character which He hath delineated.

"2. If you be instruments of "the true light," you will be zealous in adopting the most effectual means of diffusing it. And it will probably appear to you, that you ought to adopt more efficient measures for this purpose, than have hitherto been employed. For it is manifest, that a new era in the Church hath arrived; which authorizes you to use new means." p. 62.

We purposely omit several remarks which would be proper in this place, that we may have room to insert the close of the sermon. We hope it will be perused with deep attention by all our readers.

"Do we not hear the command of Christ? "Goye and teach all nations." If we are sure that this is Christ who speaketh to us, let us not "confer with flesh and blood." If there be any man who is swayed by the opinion of the multitude, he "is not worthy" of Christ. "He that taketh not his cross and followeth after me,

saith our Lord, is not worthy of me; and he that loveth father or mother more than me, is not worthy of me." No man can follow Christ in the sense here intended, who cannot follow the example of Enoch and Noah and believe God and not man. Let us therefore press forward in faith, and "serve God in our generation," contented to do a little, where much cannot be done. Some of the disciples of our Lord whom he addressed as "the Light of the World," left the world very shortly afterwards: but, like John the Baptist, whose race was also short, they shone as "burning lights" during the appointed season. So let us shine.

"Yet a little while and "the Son of Man shall come in his glory, and all the holy angels with him; and before him shall be gathered all nations." Then shall the adversaries of the truth be abashed and confounded, when they shall hear him say to "the Redeemed out of every kindred, and tongue, and people, and nation," (some of whom they had said could never believe in Christ) COME YE BLESSED! Then shall they strike their breasts and say, "Destroyers of our own souls! we could not believe the word of God. But our doom is just. We believed Satan and promoted his designs, and labored for his glory; and we opposed the work of God, and obstructed the Gospel of Christ, and ruined the souls of men. Our condemnation is just; and now we must hear the terrible sentence, "Depart ye cursed into everlasting fire prepared for the Devil and his angels," Matt. xxv, 41.

"My Brethren, "Heaven and Earth shall pass away; but the words of Christ shall not pass away," Matt. xxv, 35.

"Let us then, with true affection for the souls of our brethren, earnestly supplicate a merciful God who willeth not the death of a sinner, that he would send forth his Light and Truth to convert their hearts and enlighten their understandings, in this their day of life and hope; that so they may unite with his people, in endeavoring to do his will on earth, as it is in heaven; teaching all nations to observe all things whatsoever Christ

* Stephen and James.

hath commanded us," Matt. xxviii, 20.

"And now, with one voice, and with true faith, let us ascribe to God the FATHER who loved us before the world was: and to God the SON who redeemed us by his blood; and to God the HOLY GHOST, who hath sanctified us and "made us meet to be partakers of the inheritance of the saints in light." all blessing and honor, and glory, and power, for ever and ever. Amen." pp. 84, 85.

The extracts which we have made are fair specimens of the author's style, and manner of discussing subjects, and will be a sufficient recommendation of

the *Sermons*. What we have to say upon the *Researches* must be deferred for the present. We cannot, however, leave our readers, without saying, that every Christian in this country ought to read the volume before us. Those who buy it will expend a trifle to great advantage; and those who are not able to afford so small an expense, will doubtless be able to find some friend who will lend them the book. The profits of this edition are devoted to Missionary purposes.

(*To be concluded in our next.*)

RELIGIOUS INTELLIGENCE.

MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PURSUANT to the Constitution of the American Board of Commissioners for Foreign Missions, the following members of that Board convened in Worcester, Massachusetts, Sept. 18, 1811; viz.

The Hon. JOHN TREADWELL, Esq.
Rev. SAMUEL SPRING, D. D.
Gen. JEDIDIAH HUNTINGTON,
Rev. JOSEPH LYMAN, D. D.
Rev. JEDIDIAH MORSE, D. D.
Rev. SAMUEL WORCESTER, &
Rev. CALVIN CHAPIN.

The meeting was opened with prayer by the Vice President.

Certificates of appointment for the ensuing year were exhibited.

Minutes of the last session were read.

The Hon. JOHN TREADWELL, was elected President of the Board; The Rev. Dr. SPRING, Vice President;

WILLIAM BARTLET, Esq.
Rev. Dr. SPRING, &
Rev. SAMUEL WORCESTER, } Prudential Committee.
Rev. CALVIN CHAPIN, Recording Secretary;
Rev. SAMUEL WORCESTER, Corresponding Secretary.

JEREMIAH EVARTS, Esq. Treasurer, and
Mr. JOSHUA GOODALE, Auditor.

The Rev. Dr. Morse, the Rev. Dr. Lyman, and Gen. Huntington, were appointed a committee to consider whether any, and, if any, what, alterations of the Constitution may be expedient.

The Prudential Committee presented their report, which is as follows:

The Prudential Committee of this Board beg leave to submit the following Report.

AGREEABLY to the direction of the Board, the doings of their meeting at Farmington, together with their address to the public and the form of subscription for promoting the object of their institution, were printed without delay, and extensively circulated. Though a disposition favorable to the great object was very soon discovered on the part of charitable individuals, yet the Committee perceived, that considerable time must elapse, before they could be in possession of funds adequate to the support of a mission upon a promising

scale, in any part of the heathen world. Four young brethren, however, viz. Messrs. Adoniram Judson, jun. Samuel Nott, jun. Samuel Newell, and Gordon Hall, held themselves in readiness for the service, and only waited to be sent where Providence should direct. Under these circumstances, that as little time as possible might be lost, and with a view to the missionary interest at large, the Committee after consultation on the subject, judged it advisable to send one of the four brethren to England to confer with the Directors of the London Missionary Society. Mr. Judson was designated for this purpose, but as a precautionary and preparatory measure it was thought proper, that the four missionary brethren should all be examined by the Committee relative to their qualifications for the service, to which they held themselves devoted. Accordingly they attended a session of the Committee, and were examined and approved. In the meantime arrangements were made for Mr. Judson's special mission to England; and he was fitted away with all convenient despatch. The precise views of the Committee, in this measure, will more distinctly be seen by the letter of instructions which was given to Mr. Judson, and which in this place the Committee beg leave to submit.

Mr. Adoniram Judson,

As you and your brethren, Samuel Newell, Samuel Nott, and Gordon Hall, have professed to hold yourselves sacredly devoted to the service of Christ, in some part or parts of the heathen world, as in Divine Providence a door may be opened to you, and as, with reference to this important object, you have chosen to place yourselves under the superintendence and direction of the American Board of Commissioners for Foreign Missions; the Prudential Committee of the said Board, after obtaining satisfaction in regard to your qualifications severally for the contemplated service, and seriously consulting on the subject at large, have judged it advisable to have a full

and distinct understanding with the Directors of the London Missionary Society, in relation to the general object. For this purpose they have determined on sending you, dear Sir, to England, under the following instructions.

Agreeably to arrangements made, you will sail for England in the ship Packet, and on your arrival at her port of destination, you will proceed, as soon as convenient, to London, and deliver your letter of introduction to the Rev. George Burder, Secretary of the London Missionary Society. Mr. Burder, we doubt not, will receive you with Christian courtesy, and from him, and his brethren of the Board of Directors, you will receive such notices as will enable you to accomplish in the best manner the design now in view. A principal object of your attention will be to ascertain, as distinctly as possible, whether any and what arrangements can be made for a concert of measures in relation to Missions, between the American Board of Commissioners and the London Missionary Society. Particularly, whether, if circumstances should render it desirable, you and your brethren can be supported in Missionary service for any time, by the London funds, without committing yourselves wholly and finally to the direction of the London Society. Or whether it may be in any case consistent for the mission to be supported partly by them, and partly by us. And if so, under whose direction it must be held. On these points you will possess yourself of the views of the Directors of the London Society, and receive their propositions for our consideration. You will also, during your stay in England, avail yourself of your opportunities and advantages for obtaining ample and correct information, relating to missionary fields, the requisite preparations for missionary services, the most eligible methods of executing missions, and generally, to whatever may be conducive to the missionary interest; and the most important parts of such information as you may obtain, you will commit to writing, for the use of the American Board.

As it is not expected that you will be at your own charge in this engagement, you will keep a full account of your expenditures, for adjustment on your return.

We commend you, dear brother, to the Providence and the grace of God, with fervent prayers for your safety, your success, and your happiness. In behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions,

Yours, dear brother, with great affection,

SAMUEL WORCESTER.

These instructions were accompanied by an official letter from the Corresponding Secretary to the Secretary of the London Missionary Society, which, for the further satisfaction of the Board, it may be proper in this connexion to exhibit.

Salem, Jan. 3, 1811.

REV. AND DEAR SIR,

Inclosed with this you will receive a printed paper, in which you will see in general what has recently been done in this country in relation to foreign missions. Four young gentlemen, Messrs. Adoniram Judson, jun. Samuel Newell, and Samuel Nott, whose names you will find in the paper referred to, and Mr. Gordon Hall, have offered themselves as candidates for missions to the heathen, under a solemn profession that they have devoted themselves to God for this arduous service, wherever in his Providence he may see fit to employ them. These beloved brethren have all passed through a course of collegial education and received a collegial degree. Since leaving the universities they have completed a course of studies at the Theological Institution in this vicinity, where they have acquitted themselves to the high satisfaction to their instructors and friends. According to our established order, they have been regularly licensed for the Christian ministry; and for a considerable time they have all preached in our churches to good acceptance. Their moral and Christian reputation is good, and their talents and attainments are respectable. Before the

Prudential Committee of the American Board of Commissioners for Foreign Missions they have passed an examination in form, relative to their religious sentiments, their religious feelings, and their views in offering themselves for the missionary service: and their answers and declarations throughout were highly satisfactory. They profess their full belief in the articles of faith which are established in the Theological Institution, a copy of which you will receive; and the Prudential Committee have great confidence that they have received the truth in love; that they are persons of sincere and ardent piety; that they have offered themselves for the missionary service from the best motives; and, in a word, that they have qualifications for distinguished usefulness. The manner in which these young men have come forward, together with a similar disposition manifested by several others, has made, extensively, a deep impression, and excited a lively interest. It is gratefully hailed as an indication that the Lord is about to do something by his friends in this country, in furtherance of the great design in which their brethren in England have been so nobly and so exemplarily engaged.

On our own continent, indeed, there are many millions of men "sitting in darkness and in the region and shadow of death," and our brethren in England may wonder that, while such is the fact, we should turn our views to any other part of the world. But the attempts which have been made to evangelize the aboriginal tribes of the North American wilderness, have been attended with so many discouragements, and South America is yet in so unpromising a state, that the opinion very generally prevalent is, that for the Pagans on this continent but little can immediately be done. Hence, though the hope is entertained, that the time is coming when the benevolent exertions of the Redeemer's friends here, for spreading the knowledge of his name, may be successfully employed nearer home; yet at present the Eastern world is thought to offer a more promising field.

As yet however we have no adequate funds established, for the support of distant and expensive missions. What may be done in the course of a short time we know not. It is the desire and the prayer of many, that American missionaries may have American support; and we are not without hope that HE, to whom the silver and the gold belong, will open the hearts of the rich among us for this interesting purpose. Should this hope be realized, and missionary funds to any considerable amount be raised, they will probably be placed under such an arrangement as to be employed either in the East or on our own continent, as Divine Providence may direct.

Under existing circumstances, the American Board are desirous to open a communication with the London Missionary Society, whose knowledge of missionary concerns is ample, and the praise of whose liberality and persevering exertions is in all parts of the world. For this purpose Mr. Judson, one of the missionary brethren, of whom you have already some knowledge, and who has been favored with a letter from you, has been appointed to go to London. To your courtesy and Christian attention he is most affectionately and respectfully recommended; and for the particular objects for which he is sent, I beg leave to refer you to his letter of instructions.

Besides the official testimonial contained in this letter, Mr. Judson will carry with him others, and particularly one from the Faculty of the Theological Institution at Andover; an Institution which, though young, is fast rising in importance, and in which, both on account of the principles on which it is founded, and the ability and piety with which it is conducted, great confidence is reposed. Should these testimonials be satisfactory, and should it in the event be thought best that our young brethren should be resigned to the patronage and direction of your society, your venerable and highly respected Board of Directors will judge, whether, after the course of studies through which they have passed, it will be

expedient for them to spend any time at your school at Gosport, and whether, for any purpose, it will be necessary for the other three to go to England, before they shall be actually engaged in your service.

It may not be improper to state, that some of the young men propose to take wives with them to the missionary field. If this meet the approbation of your Board, as we are not unapprized of the laudable care which you take in regard to the character not only of your missionaries themselves, but also of their wives, we shall certainly consider it important that similar care be taken here.

With great personal consideration, and in behalf of the American Board of Commissioners for Foreign Missions, I tender to you, dear Sir, and through you to your brethren of the Board of Directors the most affectionate and respectful salutations.

SAMUEL WORCESTER, *Cor. Sec'y.*
Rev. George Burder, *Secretary of*
the London Miss. Society.

Agreeably to his instructions Mr. Judson sailed in the ship Packet of Boston, about the first of January. On her passage out, the Packet was captured by a French privateer. Mr. Judson was taken out and carried first to Passage in Spain, and thence to Bayonne in France, where he was cast into close prison. By the favor of Providence, however, he soon obtained a release from his confinement; but it was so long before he could obtain permission to depart from France for England, that he did not arrive in London until May, just in season to be present at the annual meeting of the London Missionary Society. He staid in England about six weeks, had repeated conferences with the Directors and the Secretary of the London Society, and returned to this country in August. His reception by the Directors, and the result of conferences with them, will appear in part by the official letter which he brought with him from their Secretary to the corresponding Secretary of this Board, which it may be proper to introduce in this place.

London, June 11, 1811.

To the Rev. Mr. Worcester.

REV. AND DEAR SIR,

WITH peculiar pleasure I received your letter of Jan. 3d by the hands of our worthy young friend, Mr. Judson, who happily obtained his liberty just time enough to be present at our annual meeting.

I rejoice greatly, with my brethren in the Direction of the Missionary Society, in the disposition which has been manifested by Messrs. Judson, Newell, Nott, and Hall, towards the poor heathen in the East. We hail it as a token for good, that the Lord has mercy in store for myriads, when he thus inclines young men of talents, piety, and education, to consecrate themselves to the service of Christ among Pagan nations; and the Directors, feeling the most perfect satisfaction with the full and decided testimonies given by you, Sir, your colleagues, and other reverend gentlemen, to the character of the young men, have most cordially received them as Missionaries, and they unite with them in wishing that they may proceed with all convenient despatch, from your shores to those of India.

By the official letter of instructions which I hope will be ready for Mr. Judson before his departure (which we lament is so hasty) you will perceive that the Directors wish they may proceed to Calcutta (or rather to Madras, if possible,) and from thence to Vizagapatam, which we consider as our Head-Quarters; and there to abide for a time, as various advantages, we think, will accrue from conversation with those who have been sometime there. We have thought it a matter of too great importance hastily to be decided upon, in what particular place they shall labor, and after all that we are now able to say on the subject, we must allow some latitude to the brethren, to determine, upon the most deliberate consultation, what stations may probably be found the best and most promising.

We have long had in view the great city and populous neighborhood of Surat; but have been repeatedly disappointed in our attempts to send missionaries thither. Mr. Spratt, one of our missionaries lately gone from America, has been thought eligible for that station; but he must not go alone.

We have also had in view, for some years, Prince of Wales's Island* (or Pe-

*PRINCE OF WALES'S ISLAND is thus described in Dr. Morse's Gazetteer, on the authority of Sir Home Popham. It lies in the Straits of Malacca. The Proprietors of the East India stock have

agreed, in consequence of the recommendation, of Sir Home Popham, to make this island the seat of a marine establishment. This island offers great advantages as a military station; also for the building of vessels, and possesses great commercial capabilities, and will probably at some future day, become the depository of all the merchandise of China, and of India beyond the Ganges. This island has the advantages over every other in India, of climate, of approach for shipping, of watering, of safety of harbor (capable of containing the whole British navy) and of luxuriance of supplies.

which has lately become a place of great consequence, and promises to be the key of Asia, especially of the vast countries of the Malays, the importance of which has appeared to us, since our acceptance of your young friends, in a stronger light than ever, in consequence of what Dr. Buchanan has just published on that subject.

But we must intreat, that the young men be advised by you, as well as by us, not to think of going all together to any one station, in the first instance. We are too well aware of the jealousy entertained against missions by many gentlemen both in India and in Britain, to venture on a step which might excite unnecessary alarm. Such is the good sense of the young men and such their regard to the ultimate success of their endeavors, that we confidently hope they will be satisfied in observing the apostolic pattern; and proceed to their work, two and two.

The young men have expressed their inclination to enter into the married state before their departure. On some accounts this is certainly desirable; but where new stations are attempted, we have always been of opinion that it is safest and best for a missionary to go alone; This, however, would not be insisted upon in the present case, as they are going to a civilized country, where they will enjoy the protection of a regular government.

But it is of immense importance that the females chosen for their companions, should be truly pious persons, of tried integrity and unblemished character; prudent, domestic, humble; not looking for great things in this world; such as will be willing to deny themselves, and to take up their cross and follow the lowly and diligent Son of God: it is also proper, that they should be persons who have manifested some zeal for God, in their attention to the education of poor children, visiting the sick, or in some other way; for without some ardent love to Christ and religion, we cannot expect

agreed, in consequence of the recommendation, of Sir Home Popham, to make this island the seat of a marine establishment. This island offers great advantages as a military station; also for the building of vessels, and possesses great commercial capabilities, and will probably at some future day, become the depository of all the merchandise of China, and of India beyond the Ganges. This island has the advantages over every other in India, of climate, of approach for shipping, of watering, of safety of harbor (capable of containing the whole British navy) and of luxuriance of supplies.

that they will prove helpers to Missionaries, but miserable hindrances.

Now, my dear Sir, on you and the other gentlemen of the Prudential Committee, or others who may be thought adequate, the Directors must and do rely with confidence, that the greatest care and caution may be observed, and that, if any doubts arise, a reasonable time be allowed more fully to develop the character, even though the union should be for a time deferred, and the young woman afterwards go out to join her intended partner. But such, Sir, appears to have been the prudence and care with which your committee have proceeded with regard to the missionaries, that we feel confident equal care will be employed respecting their partners.

So many are the objects of our attention, that we are obliged to pay a sacred and constant regard to economy, in order that we may support missions already established, and if possible commence many more. Already our expenditure is about 7,000*l.* annually, and it is likely that this year we shall expend 10,000*l.* Whether the liberality of the British public will keep pace with our exertions, we know not. We hope it will. We cannot, therefore, but wish that prudent and zealous endeavors may be made in America for the support of Foreign missions, and we entertain so favorable an opinion of our good friends in the United States, that we cannot suppose they will permit the London Society to serve alone; and we stand fully prepared to hear of general and liberal contributions, as soon as it is known in the American churches, that four of their brethren, "flesh of their flesh and bone of their bone," and animated with their own spirit of independence, are engaged in this service. We hope the religious public will come forward, and so fill your funds, that not four only, but forty may go forth with apostolic zeal—with the zeal of Eliot, Mayhew, Brainerd, (names dear to us as to you) and spread abroad in many places, the sweet savor of the name of Jesus—ours and yours.

Indeed we have just heard that a pious lady, one of the first promoters of Foreign Missions among you, has bequeathed a noble sum for this purpose. Ere this, I doubt not, the example has been followed by others, and a foundation laid for the most generous exertions.

However, should the Commissioners not find it convenient at present to undertake the support of the four brethren, the Directors will agree to allow them the same annual salaries as are given to their missionaries; viz. 100*l.* a year to a single, and 150*l.* a year to a married missionary;

that is, until they are able, by some means, not incompatible with their missionary engagements, to procure their own support; which we consider to be the bounden duty of every missionary to attempt, as soon as possible; and without which missions can never be very widely extended.

We shall be happy, dear Sir, to hear from you as fully, and as frequently, as possible.

Be pleased to present the cordial respects of the Directors, to all the ministers and gentlemen of the Board, or who are otherwise engaged in this good and great work.

I am, Sir, with sincere esteem, your affectionate brother and fellow laborer.

GEO: BURDER, *Secretary.*

The Board will perceive, that though the London Directors gave the most favorable reception to our messenger, and shewed the most Christian zeal towards the general object; yet in this letter of the Rev. Mr. Burder, nothing is said in direct reference to the points on which Mr. Judson was instructed to confer with the Directors, relating to a co-operation in the support and conduct of missions. Though the Committee have not received any written communication from Mr. Judson, yet they have learned from him in general, that the London Directors are of opinion, that a joint conduct of missions will not be practicable; and that although they are ready to receive our young brethren under their patronage, and would gladly have aid from us in respect to their support, yet they do not think it consistent to admit this Board to a participation with them in the direction of the mission. The Prudential Committee have always perceived, that a co-operation between the London Society and this Board in the conduct of a mission must be attended with difficulty. They thought it possible, however, that the Directors of the London Society, with their more perfect acquaintance with missionary concerns, might point out some way in which a co-operation might be practicable and useful; and if not, yet a hope was entertained, that it might be consistent with the views and means of the Directors to afford

some pecuniary aid to a mission to be directed by this Board, until adequate funds could be raised in this country. It now appears, that nothing of this kind is to be expected; the plans of the London Board are so extensive as to require all the funds at their command; and if any concert of measures be had with them, it must be in the way of our giving pecuniary aid to missions under their direction, rather than that of receiving aid from them to missions under our own direction.

On the whole then, it now rests with this Board to determine, whether it will be expedient to resign the four missionary brethren, or any of them, to the London Directors; and in that case what aid, if any, it will be proper to give towards fitting them out for the mission and supporting them in it; or whether it will be better to retain the young gentlemen under the direction of this Board, and trust, under Providence, in the liberality of the Christian public in this country for the means of supporting them. It is the opinion of the Committee, which they beg leave respectfully to submit, that the latter is to be preferred. The grounds on which this opinion rests are briefly the following. By raising up young men among us endowed with the spirit and qualifications for missions, Divine Providence seems distinctly to call on the Christian public in this country for the requisite means of their support, and upon this Board to apply the means and direct the missionary labors. From this view of the subject, and from what has already come to our knowledge of the disposition of individuals towards the object, the Committee feel a confidence that HE, to whom the silver and the gold belong, will open the hands of the rich and liberal among us, so as shortly to provide the means for supporting a foreign mission upon a promising scale. Though at present the Eastern world appears to hold out the most favorable prospects for missionary efforts; yet the Committee presume, that this Board will not lose sight of the heathen tribes on this continent, but will

make it an object in their arrangements to be in readiness to meet the openings of Providence for imparting the knowledge of the Gospel to them. And, finally, it is believed by the Committee, that if the missionary brethren are retained under the direction of this Board, a greater interest will be excited in the American public, greater liberality for the support of missions will be displayed, and greater exertions for the missionary cause will be made, and, on the whole, more will be done for the spread of the Gospel and the promotion of the Redeemer's kingdom.

The Committee have expressed a confidence that adequate missionary funds may be raised in this country; not indeed because funds to any considerable amount have been actually realized. But the Committee feel themselves bound thankfully to express that for the time, which has intervened since the institution of this Board, they think the encouragement good. It is known to this Board, that a bequest to the amount of thirty thousand dollars for the foreign missionary use was left by the late Mrs. Norris of Salem. That bequest indeed is at present under litigation. In addition to this, several smaller donations have been made to the amount of about fourteen hundred dollars, making the whole amount of the funds already given to this Board about thirty one thousand and four hundred dollars. This, given in the short space of a few months after the Board became known to the public, presents itself to the Committee in the light of a providential intimation, that a reasonable reliance may be placed on American funds for the support of American missionaries. The London Missionary Society have for some years past expended about £7,000 sterling, annually, in the support of foreign missions; and this year it is expected that they will expend £10,000. Shall the four American missionaries then be cast upon the London funds? Is not the American public as well able to supply £600 annually, the sum estimated to be sufficient for the support of four missionaries, as the British pub-

lie is to supply £10,000? Would it not indeed be a reproach to our character as a Christian nation, as well as shew an ungrateful distrust of Providence, should we resign our missionaries to the London society, under an apprehension that we could not support them?

If, however, it should be determined to retain the missionary brethren with a view to employ them in a mission to be supported and directed by this Board, it readily occurs, that exertions must be made upon an extensive scale, and with zeal and perseverance, for raising the requisite funds. In conformity with the views of the Board at their former meeting, the Committee are still of opinion that the best way to raise the funds will be by application to individuals, especially to the rich, but not to the neglect of the less wealthy, in all parts of the country. And it is respectfully submitted whether some measures may not be taken by the Board to engage the clergy and other influential characters, extensively, to attend zealously to this subject.

The Committee have made it an object of their attention and inquiry, to obtain information with respect to the best stations for missionary establishments. The Eastern world, especially Hindoostan, the Malayan Archipelago, and the Birman empire, presents most extensive fields for missionary labors; fields which appear to be fast whitening for the harvest. All those vast regions are full of people *sitting in darkness and in the region and shadow of death*, and by experiments already made it has been abundantly evinced that it is by no means a vain thing to attempt to spread the Gospel of salvation among them. But the most favorable station for an American mission in the East would probably be in some part of the Birman empire. The population of that empire is great and somewhat advanced in civilization; the character and manners of the people are perhaps as favorable to the reception of the Gospel as will be found in any part of the heathen world; and what deserves particular consideration, they are not within the limits of

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the British empire, and therefore not so much within the proper province of the British missionary Societies.

On our own continent; it is well known to the Board, there are many tribes of men in Pagan darkness. Notwithstanding the discouragements which have hitherto attended the efforts which have been made to evangelize the American Indians, there are many reasons which forcibly press upon an American Missionary Board a very tender and serious attention to this portion of the Pagan world.

On the whole, therefore, the Committee beg leave to submit, whether it would not be best for this Board to fix upon some place in the Birman empire for a missionary station in the East, and upon some place within the territories of the Indians of this continent, for a missionary station in the West; and direct their attention to these two points with a view to follow the intimations of Providence in regard to them, respectively, and to establish missions in them as soon, and upon as extensive a scale, as their means will admit.

The mission of Mr. Judson to England was attended with expense; to what amount exactly the Committee are not able to state, as the want of a treasurer, and the shortness of the time since Mr. Judson's return, have rendered it impracticable to complete a seasonable adjustment of his accounts.

In the close of this report, the Committee would devoutly congratulate the Board on the evident smiles of Providence upon the design of this infant institution. The cause is God's and it must succeed. The object is the salvation of men; the furtherance of the great purpose for which the Redeemer came down from heaven and died, the extension of his kingdom and the advancement of his glory. In this cause therefore we have every Christian inducement to be *steadfast and immovable, always abounding in the work of the Lord, for as much as we know, that our labor will not be in vain in the Lord.*

SAMUEL SPRING,
SAMUEL WORCESTER,
Prudential Committee.

Voted, That this Board will retain, under their care, the young gentlemen, who last year, "devoted themselves to the service of God for life, as missionaries in foreign parts."

The Committee appointed to consider the expediency of amending the constitution, reported the following article to be added to the constitution, a year hence, if the Board shall then judge it best.

The Treasurer shall give bonds to the Board in such sum as the Prudential Committee shall judge sufficient; and shall receive such compensation for his services as the Board shall determine.

Voted, To accept the report of the Prudential Committee.

The Rev. Dr. Morse, the Rev. Mr. Worcester, and the Treasurer, were appointed a committee to prepare extracts from the doings of this session for publication in the Panoplist, the Connecticut and Evangelical Magazine, and other periodical publications, as they shall judge expedient.

The same committee were also appointed to prepare and publish 1500 copies of an address, and form of subscription, relative to the procurement of funds for the purposes of the Board.

Voted, That the Prudential Committee draw up a report proper for the Board to make to the General Association of Massachusetts Proper and of Connecticut, and present the same to the consideration of the Board, at their meeting in 1812.

Adjourned, to meet at seven o'clock to morrow morning.

Thursday, Sept. 19.

Met according to adjournment.

Voted, That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada, and establish, as soon as practicable, a mission among them: and to forward this design, that one hundred dollars be appropriated to aid the education of Eleazer Williams, a native of that tribe, and his preparation to enter on that mission; and that this hundred dollars be paid in the present year, and be committed to the management of the Rev. Dr.

Lyman, and the Rev. Richard S. Storrs.

Voted, That twenty-five cents a mile, reckoning the distance one way only, be allowed to each Commissioner to defray the expenses of travel, in attending the sessions of the Board.

Voted, That the next annual meeting of this Board shall be holden at Hartford.

Voted, That every special meeting of the Board shall be holden at the place of the annual meeting next preceding the said special meeting.

Voted, That the Prudential Committee take bonds of the Treasurer to the amount of Ten Thousand Dollars, for the faithful discharge of the duties of his office.

Voted, That this Board do not advise Messrs. Adoniram Judson, jun. and Samuel Nott, jun. to place themselves at present, under the direction of the London Missionary Society, but to wait the further intimation of Providence relative to our means of furnishing them with the requisite support in the proposed Foreign Mission.

Messrs. Adoniram Judson, jun. Samuel Nott, jun. Samuel Newel, and Gordon Hall, were appointed missionaries, to labor under the direction of this Board in Asia, either in the Birman Empire, or in Surat, or in Prince of Wales Island or elsewhere, as in the view of the Prudential Committee, Providence shall open the most favorable door.

Voted, That each of the married missionaries receive an annual salary of six hundred and sixty-six dollars and sixty-seven cents; and that each unmarried missionary's annual salary be four hundred and forty-four dollars and forty-five cents; each salary to commence on the arrival of the missionary in the field of his labors.

Voted, That an outfit of six hundred and sixty-six dollars and sixty seven cents be allowed to each married missionary, and to each unmarried missionary an outfit of four hundred and forty-four dolls. and forty-five cts.

Voted, To appropriate a sum, not exceeding three hundred dollars, to

purchase books for the use of the missionaries.

Voted, That the missionaries present be allowed the same sum per mile, as the Commissioners for their expenses in attending the present session; together with their necessary expenses during the session.

Whereas Messrs. James Richards, jun. and Edward Warren, students in the Theological Seminary, have expressed a disposition to engage personally in preaching the Gospel to the heathen, and present themselves to this Board, and solicit their advice, direction, and patronage;

Voted, That this Board cordially approve the disposition manifested by the two young gentlemen, and cheerfully comply with their solicitations, and do take them under our direction and patronage, on the following conditions, viz.

1. That they complete their Theological course at the seminary, agreeably to the statutes.

2. That they be permitted to attend a course of Medical Lectures at Dartmouth College, with the consent of the Faculty of the Theological Seminary.

The report of the Prudential Committee prepared to be submitted to the General Association of Massachusetts Proper, and to the General Association of Connecticut was read, accepted, and ordered to be submitted to those General Associations, respectively, at their next sessions, by the Recording Secretary.

Voted, That this Board submit to the General Assembly of the Presbyterian Church in the United States, the expediency of forming an institution similar to this; between which and us there may be such a co-operation as shall promote the great object of missions among unevangelized nations; and that the Corresponding Secretary be requested to transmit a copy of this vote to the General Assembly.

The meeting was closed with prayer by the Rev. Dr. Morse.

DONATIONS TO FOREIGN MISSIONS.

In the foregoing report the sum of fourteen hundred dollars is mentioned

as having been given to be expended in Foreign Missions. The particulars of this sum are as follows:

Money collected in Hadley, received by the hands of the Rev. Dr. Lyman	\$ 47,98
From individuals in the Society of West Brook, (Conn.) received by the Rev. Mr. Chapin	8,00
Donation from a friend to Foreign Missions, received by Mr. Chapin	410,20
Donation from William Woodbridge, Stonington, (Conn.) by the hands of Gen. Huntington	10,00
From two young ladies, New London	4,00
From the Rev. Doctor Woolworth, Long Island	15,00
From a friend to missions, New London	50,00
From another friend to missions, New London	250,00
From a friend to missions, Norwich	50,00
From sundry persons unknown	9,72
From individuals, by the hands of the Rev'd. Mr. Huntington of Boston	212,00
From Dea. Samuel H. Walley, Boston	100,00
	<hr/>
	\$ 1,166,90

Mr. Bartlett, Mrs. Norris, and others, gave to fit out Mr. Judson, more than sufficient to make up the sum specified.

THE BIRMAN EMPIRE, Which is repeatedly mentioned in the foregoing documents, lies on the great peninsula beyond the Ganges, and comprises the kingdoms of Ava and Pegu. It has been known to Geographers but a few years by that name. It is said to contain 17,000,000 inhabitants. The people are brave, industrious, and ingenious. Their laws are excessively severe and cruel, and very rigidly executed. Their religion has a great affinity with that of the Hindoos. Rangoon is a principal port. At this place Messrs. Chater and Felix Carey, son of Dr.

Carey, are established as missionaries under the London Society.

NEW HAMPSHIRE SOCIETIES.

THE New Hampshire Missionary Society, and the General Association of New Hampshire, held their annual meetings at Dunbarton, in the third week of the present month. These meetings were well attended. Much interesting business was transacted. Love and harmony prevailed among the Ministers of Christ, and the friends of Zion. Many were present as hearers, who gave solemn attention to the preaching of the word. The scene was truly pleasing and animating to those who love Zion, and pray for her prosperity.

At the close of these meetings, a number of persons met in convention to consider the expediency of forming a Bible Society. After choosing a Chairman and Secretary, it was *voted*, that it is expedient and highly desirable that a Bible Society be formed in the State of New Hampshire. A Committee was chosen to draw up a Constitution, and procure Subscription papers and send them through the State. The next meeting is to be at Concord on the first Wednesday of June next, when persons of all religious denominations, are respectfully invited to attend and unite in forming themselves into a Society, for the benevolent and important purpose of gratuitously supplying those with the Bible, who do not possess this invaluable Treasure. Exertions are, in the mean time to be made to procure subscriptions and donations. May the Divine blessing attend the noble design.

ORDINATIONS.

ORDAINED, at Marcellus, (N. Y.) the Rev. NATHAN SWIFT, pastor over the church and congregation in the *Skaneateles Religious Society* in that town. Sermon from 2 Cor. v. 20.

At Vernon, (N. Y.) the Rev. CALVIN BUSHNELL. Sermon from 1 Cor. iii, 5. This town was a howling wilderness, a few years since; it now contains 1,519 white inhabitants.

On the 18th inst. the Rev. PHINEAS FISH, a missionary at the In-

dian plantation of Marshpee, in the county of Barnstable. Sermon by the Rev. Dr. Kirkland, from Matt. vi, 10. *Thy kingdom come.* The present missionary is settled by the Corporation of Harvard College, as trustees of a fund bequeathed to this purpose by the Rev. Daniel Williams of London, early in the last century.

CENT SOCIETY.

LADIES in different parts of the country continue to patronize this institution. We are requested to state, that since the annual account of its funds, Mrs. Lucretia Denny and others in Leicester, have transmitted twenty dollars by the hands of the Rev. Zephaniah S. Moore; and that fifteen dollars were before received from the same source, the receipt of which was acknowledged by the late Treasurer, but failed through oversight to be inserted in the annual accounts.

BONAPARTE'S CONFERENCE

With the Catholic and Protestant Clergy at Breda.

AN account has been published in the Gazette of Dorpt, a town of Livonia, of an audience granted by Bonaparte to the Catholic and Protestant Clergy at Breda, on the first of May, 1811. It professes to be an accurate report of what passed on that occasion, and we conclude that in the present state of the continental press, no Gazette would dare to attribute to Bonaparte, sentiments materially different from those which he might deem it politic to avow. The account is as follows:

"After Bonaparte had made the customary tour, he said a few words to the President of the Court of Appeal, took a view of the different Collegiates, and at length stopped opposite to the Catholic Apostolic Vicar, who with his manuscript in his hand complimented the monarch in the name of the Catholic Clergy. His Majesty, however, did not deign to give any answer, but asked, Where are the Reformed Clergy? Whereupon the Prince of Neufchatel presented them to the Emperor, and

Mr. Ten Oever, of the Valloon Congregation, received permission to address his majesty. The discourse was short, and contained, amongst the rest, the following words: "It is the immutable principle of Protestants, in every thing that happens, to address Providence, and to render unto Cæsar the things which are Cæsar's." The Emperor listened attentively to this speech, and answered, "You are right, I protect all religions. Protestants and Catholics enjoy equal privileges in France, it is but just, that the Protestants in this department should have equal prerogatives with the Catholics." His majesty then asked Mr. Oever, "Why sir, are you in your full dress?" "Sire," answered Ten Oever, "that is the rule." "Why yes," said the Emperor, "It is the custom in every country, but" continued he, turning to the Roman Catholic Clergy, who were not in their full dress, "Why have not you your cassocks on? You say you are priests: what are you? Attornies, notaries, peasants? I come into a province where the majority are Catholics, who in former times were oppressed, who after the revolution, acquired more liberty and upon whom the king my brother, bestowed many favors. I come in order to make you all equal to the rest; and you begin by forgetting the respect due to me, and complain of the oppressions that you suffered under the former governments. Your conduct shews how well you deserved them. The first act of sovereignty which I was obliged to exercise, consisted in the necessity of arresting two of your contumacious priests, even the Apostolic Vicar: they are imprisoned, and shall continue under arrest. On the other hand, the first words that I hear from a reformed priest, are to render unto Cæsar the things which are Cæsar's. This is the doctrine which you ought to preach. From that gentleman, pointing to Mr. Ten Oever, you ought to learn it. I have always met with faithful subjects amongst Protestants: never have I had occasion to complain of any of them. You have calumniated the Protestants, by representing them as preaching doctrines

dangerous to the state; but the best subjects I have are Protestants. In Paris I am partly attended by them: they have free access to me; and here a handful of Brabant fanatics attempt to resist my designs.

Had I not met in Bossuet's doctrines, and in the maxims of the Gallican Church, with principles that agree with mine, and had not the Concordat been received, I myself should have become a protestant, and thirty millions of people would have followed my example. But what religion do you teach? Do you not know that Christ said, "My kingdom is not of this world!" and would you interfere in my concerns? You will not pray for a sovereign;" (probably the Catholic Clergy in these new provinces, had partly declared that they would not receive any orders on spiritual subjects from a temporal power: the order to pray for the Emperor must be intimated to them by some spiritual sovereign.) "You want to be obstinate citizens: I have the proofs of it in my pocket. If you maintain such principles, your lot will be punishment in this world, and eternal damnation in the next. You," said he, turning to the Apostolic Vicar, who had addressed him, "are the Apostolic Vicar. Who appointed you to that office? The Pope? He has no right to do it. I create Bishops. You will not," said he, turning to the rest, "pray for the Monarch? Perhaps because a Romish priest excommunicated me. But who gave him the right of excommunicating a sovereign? Why did Luther and Calvin separate themselves from the church! Your infamous sales of indulgences caused them to revolt, and the German Princes would no longer bear their sway. The English acted wisely in renouncing you. The Popes by their hierarchy, set Europe in flames. Perhaps it is your wish to re establish scaffolds and racks, but it shall be my care you do not succeed.

Are you of the religion of Gregory VII. Boniface VIII. Benedict XIV. Clement XII.? I am not. I am of the religion of Jesus Christ who said "Give unto Cæsar the things which are Cæsar's;" and agreeably to the same Gospel, 'I give unto God that

which belongs to God.' I bear a temporal sword, and I know how to guide it. God placed me on the throne, and you reptiles of the earth dare oppose me. I owe no account of my administration to the Pope; only to God and Jesus Christ. You perhaps think me created out of the Pope's slipper. If it only depended on you, you would cut off my hair, put me on a cowl, or would, like Lewis the Pious, place me in a convent, or banish me to Africa. What ignorant idiots you are! Prove me out of the Gospel that Jesus Christ has appointed the Pope his Substitute, or successor of St. Peter, and that he has the right to excommunicate a sovereign." (From these repeated expressions, one might almost suppose that the Pope had actually excommunicated the Emperor.) "If you care about my protection, then

preach the Gospel as the Apostles did. I will protect you if you are good citizens; if not, I will banish you from my empire, and will disperse you over the world like Jews.

You belong to the bishopric of Maastricht: appear before your bishop; make your confessions to him, and sign the Concordat. The Bishop will inform you of my will. I will appoint another Bishop at Harzegenbuch. Is there a seminary at Breda?" An affirmative was given. "Well, Mr. Prefect, you will make the necessary preparations that these people may swear to the Concordat. Attend at the seminary, and be it your care that the orthodox Gospel be preached there, in order that more enlightened men should come forth than those idiots, who preach a strange kind of doctrine."

LITERARY INTELLIGENCE.

NEW WORKS.

The fatal effects of ardent spirits: a Sermon, by Ebenezer Porter, Pastor of the First Church in Washington, Conn. Hartford; Peter B. Gleason and Co. 1811.

An address delivered to the candidates for the Baccalaureate, in Union College, at the Anniversary Commencement, July 24, 1811. By Eliphalet Nott, D. D. President of Union College. Published by request. Albany; Websters and Skinners.

A Discourse addressed Feb. 17, 1811, to the Students in the Academy in Monson, in presence of the church and congregation in that place. By Levi Collins, A. M. Preceptor of the Academy in Monson. Brookfield; E. Merriam and Co. Sept. 1811.

NEW EDITIONS.

Some remarkable passages in the life of Col. James Gardiner, who was slain at the battle of Preston-Pans, Sept. 21, 1745. With an appendix relating to the ancient family of the Munroes of Fowlis. By P. Doddridge, D. D. Boston; Lincoln and Edmands. 1811.

Sermons on important subjects, by the late Rev. and pious Samuel Davies, A. M. sometime President of the College of New Jersey. 3 vols. To which are prefixed memoirs and character of the author: and two Sermons on occasion of his death, by the Rev. Drs. Gibbons and Finley. 8vo. Third American Edition.

The charge of sedition and faction against good men, especially faithful ministers, considered and accounted for: a Sermon by John Witherspoon, D. D. late President of Princeton College, New Jersey. Boston; Lincoln and Edmands. 1811.

The Duty and Doctrine of Baptism; in thirteen Sermons. By Thomas Bradbury. With an introduction and notes. By John B. Romeyn, D. D. and Alexander McLeod, D. D. New York; Wm. Barlas. 1810. pp. 310. 12mo. \$1.

Hortus Elginensis; or a catalogue of plants, indigenous and exotic, cultivated in the Elgin Botanic Garden, in the vicinity of the city of New York, established in 1801. By David Hosack, M. D. F. L. S. Professor of Botany and Materia Medica, in Columbia College, Member of the Amer-

ican Philosophical Society, &c. Second edition enlarged. New York; T. and J. Swords, 1811.

Knowledge for Infants, or a form of oral instruction for the use of parents and teachers. By A. Lindley. Philadelphia; Johnson and Warner.

Sermons to Children. By a Lady. With new cuts, designed and engraved in Philadelphia. Johnson and Warner.

The three first volumes of the Collections of the Massachusetts Historical Society. Boston; Munroe and Francis. 1810.

The Missionary, an Indian Tale. By Miss Owenson. Three volumes in one. New York; Butler and White. 1811.

An Address to the Rising Generation, as a New Year's Gift for Jan. 1, 1804. By Alexander Proudfit, A. M. minister of the Gospel, Salem; (N. Y.) Second Edition. Salem; Dodd and Rumsey, 1810.

The one thing needful, in a series of short practical discourses. By Alexander Proudfit, &c. 12mo. pp. 155. Second Edition.

A familiar and affectionate address to those who live in the neglect of public ordinances. By Alexander Proudfit, &c. Second Edition. 1811.

A correct map of Vermont State from actual survey; exhibiting the county and town lines, rivers, lakes, ponds, public roads, &c. By James Whitelaw, Esq. Surveyor general. Boston; John West and Co.

A popular and easy introduction to Botany; in a series of familiar letters, with twelve illustrative engravings; by Priscilla Wakefield, author of Mental Improvement, Leisure Hours, &c. Boston; Joshua Belcher.

Report of the trial of George Ryan, before the Supreme Court of New Hampshire, for highway robbery. Boston; John West and Co.

An introduction to Algebra; with notes and observations; designed for the use of schools and places of public education. By John Bonycastle. Second American edition, revised and corrected. New York; Samuel Wood.

The voice of God to the churches; a Sermon on the death of the Rev. George Cran, Augustus Desgranges, and Jonathan Brain, Missionaries in India from the London Missionary Society. Preached at Gosport, March 17, 1811. By David Bogue. First American edition. Boston; Samuel T. Armstrong.

OBITUARY.

IN our number for March last, we noticed the death of the Rev. SAMUEL HOPKINS, D. D. late of Hadley, (Mass.) Since that time, a sermon has been published, which was preached at the interment of this venerable man, by the Rev. Dr. Lyman, of Hatfield. As Dr. Lyman was a near neighbor of the deceased, and had been intimately conversant with him for many years, he had the best means of knowing the person whom he was describing. From that part of the sermon, which gives the public character of Dr. Hopkins, we select the following paragraphs:

"It was an excellent part of his ministerial character, that the blessed and holy religion, which he taught publicly, he recommended to his people in his own life and conversation, in the general tenor of his deportment, as he went in and out among them.

"He had an admirable faculty of maintaining among his people and others the

unity of the spirit in the bond of peace. Few people have dwelt so long together in harmony and brotherly love as the people who enjoyed his ministry.

"We have reason to believe, that, from time to time, considerable saving benefit was derived, from his ministerial labors, to the people of his charge. Revivals of religion, in a lower degree, took place, at intervals, during his ministry and lasting fruits of righteousness were hopefully evidenced in the subjects of those revivals.

"That revival of religion which filled his heart with glowing delight and excited his most humble and ardent thanksgivings to God was the great work of grace which was carried on among this people a few years since, which continued for several years and spread extensively through almost all the families in the town. In this work he saw, eminently, the finger of God. He saw, as he believed, the pleasure of the Lord prospering in his hands and a goodly number of souls brought

home to the great Shepherd and Bishop of souls. He desired to see this day, and, at the close of his ministry, before he was taken off from his active labors, he saw it and was glad.

"But we pass to other views of this good man. The place in which he shone with peculiar lustre was in ecclesiastical councils. Few churches who called upon him for his offices as a counsellor, but what experienced substantial advantages from his discriminating mind, his love of Christian order, and his talents of making peace upon Gospel terms.

"Nor was he less eminent and useful in the associated bodies of his brethren in the ministry. He has a record in all our hearts with what fidelity and ability he promoted the important designs of our Associations. We all feel and acknowledge the benefit of his discussions, his instructions, and his counsels. If we have been useful in our stations how much are we indebted to God for conferring on us so good and faithful a Father and Brother to comfort, support, and guide us.

"Let me add that his zeal for the house of God was not confined to this people, to the churches in this vicinity, or to the ministers of his particular connexion. No; his love to Zion was enlarged; his benevolent exertions were widely extended; Much of the success and prosperity of the Missionary Society, in this County, was owing to his sagacious counsels and faithful co-operations. With what advantage to that society, and with what reputation to himself, and his Master's cause, did he for several years hold the second office in that benevolent and important institution?

"Time will not permit that I should add, further, what the affections of my heart and the advantages of a long acquaintance might prompt me to say concerning the Christian and ministerial virtues and qualifications of this good man, whose face we shall see no more. I may not omit, however to notice, what I have heard and observed of this servant of Jesus during the long period of his last sickness.

"For more than two years, he was laid upon a bed of languishment, shut out from those public labors which made life desirable to him. Through the debility of his body the powers of his mind were evidently impaired. Yet an observer would think that his Christian graces were more lively while his mind was weakened and his flesh decayed. Ever a pattern of patience, of filial submission to his Father's will, ever rejoicing in God, hoping in his grace, and leaving all with him, he made it manifest, how well prepared he was to quit this world and go and give up an account of his stewardship. Never presuming, yet, generally, if not always, he

maintained a good hope and a readiness to obey his Father's call.

"THIS CALL he heard and obeyed on the eighth day of this month. Without any violent conflict of nature he fell asleep in Jesus and went home to his Father's house to receive his blessed reward, a crown of righteousness which fadeth not away.

"He lived for more than fifty-six years the pastor of this people, loving and beloved. He has gone to wait and welcome the coming of all those who shall follow in his steps and die in the Lord.

"Happy, thrice happy, was he to leave this his dear flock in peace, to leave them with a soothing hope, that they would, generally, appreciate the Gospel of Christ, and that many of them would, savingly, receive and obey it. Happy to leave them under the pastoral care of one in whom he could confide as a friend of souls, who would pursue the main object of his own ministry in bringing home sinners to the adorable Redeemer. Our prayer is "*May the mantle of Elijah fall and rest upon Elisha.*" "

DIED, at Birmingham, (Penn.) PHEBE NORRIS, aged 109. She had been maintained as a pauper for nearly the last 50 years.

In Russia, Count KAMENSKI, the Russian commander in chief.

On the 25th ult in Boston, Mrs. MARTHA SULLIVAN, widow of the late Governor Sullivan.

In Salem, lately, the Hon. JOHN PICKERING, formerly speaker of the Massachusetts General Court, Judge of the Court of Common Pleas, and Register of deeds for Essex County.

In Tortola, A. W. HODGES, Esq. one of the executive council of that island, was executed on the 4th of May last, for the murder of one of his slaves by severe flogging. Though he was recommended to mercy by the jury, the Governor suffered the law to take its course, as it was supposed that the criminal had previously murdered four of his slaves.

At Portage des Sioux, on the 30th of April last, JACQUES TABEAU, aged 103. He has left a wife with whom he lived 80 years, and who is now above 100.

At Alstead, (N. H.) on the 17th of July last, Mr. THOMAS WOOD, aged 93. He has had 245 descendants born during his life, of whom 203 are now living.

At Lebanon, (Conn.) the Hon. WILLIAM WILLIAMS, one of the signers of the Declaration of Independence, and for many years a member of the Upper House of the Connecticut Legislature.

In Prince of Wales's Island, the Hon. CHARLES A. BRUCE, Governor of that island.